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THE

HYMNS OF THE RIGVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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VOL. IV.

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THE HYMNS OF THE RIGVEDA.

BOOK THE NINTH *(continued)*.

HYMN LXI. Soma Pavamâna.

Flow onward, Indu, with this food for him who in thy wild delight
Battered the nine-and-ninety down,
2 Smote swiftly forts, and Śambara, then Yadu and that Turvaśa,
For pious Divodâsa's sake.
3 Finder of horses, pour on us horses and wealth in kine and gold,
And, Indu, food in boundless store.
4 We seek to win thy friendly love, even Pavamâna's flowing o'er
The limit of the cleansing sieve.
5 With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us.
6 O Soma, being purified, bring us from all sides,—for thou canst,—
Riches and food with hero sons.

The Rishi is Amahîyu, of the family of Angiras. The metre is Gâyatrî.

1 *The nine-and-ninety*: 'ninety-nine (cities of the foe).'—Wilson.

2 For *Yadu* and *Turvaśa* see Vol. I., Index.

3 *In boundless store*: literally, in thousands.

7 Him here, the child whom Sindhu bare, the ten swift fingers beautify:
With the Âdityas is he seen.

8 With Indra and with Vâyu he, effused, flows onward with the beams
Of Sûrya to the cleansing sieve.

9 Flow rich in sweets and lovely for our Bhaga, Vâyu, Pûshan, flow
For Mitra and for Varuṇa.

10 High is thy juice's birth: though set in heaven, on earth it hath obtained
Strong sheltering power and great renown.

11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.

12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuṇa and the Marut host.

13 The gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.

14 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart.

15 Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea that merits laud.

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7 *Whom Sindhu bare: sindhumâtaram*: 'whose parents are the rivers.'—Wilson. 'Sprung from the sea.'—Graesmann. *With the Âdityas is he seen*: that is, he is counted as one of the Âdityas.

13 *Well-descended: sujâtam*: literally, well-born or well-produced; '(who is) completely generated.'—Wilson.

15 *The sea: samudram*: according to Sâyaṇa, water generally.

16 From heaven hath Pavamâna made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.

17 The gladdening and auspicious juice of thee, of Pavamâna, king!
Flows o'er the woollen strainning cloth.

18 Thy juice, O Pavamâna, sends its rays abroad like splendid skill,
Like l[illegible]stre, all heaven's light, to see.

19 Flow onward with that juice of thine most excellent, [illegible]hat brings delight,
[illegible]he wicked, dear to gods.

[illegible]ming the foeman and his hate, and daily winning strengthening food,
Gainer art thou of steeds and kine.

21 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home.

22 Flow onward thou who strengthenedst Indra to slaughter Vṛitra who
Compassed and stayed the mighty floods.

23 Soma who rainest gifts, may we win riches with our hero sons:
Strengthen, as thou art cleansed, our hymns.

24 Aided by thee, and through thy grace, may we be slayers when we war:
Watch, Soma, at our solemn rites.

25 Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's meeting-place.

---

16 "The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky."—Muir, *O. S. Texts*, IV. 112. The great light common to all men, or *viśvâsvaram*, or *the lofty light of all mankind*, is Agni Vaiśvânara.

20 *The foeman and his hate*: 'the hostile Vṛitra.'—Wilson.

25 *The godless*: *arâdeyah*: those who present no sacrificial offerings; 'the withholders (of wealth).'—Wilson. *Meṣmayyêca*: that is, the vessel set apart for his libations.

26 O Pavamâna, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame.
27 A hundred obstacles have ne'er checked thee when fain to give thy boons,
When, being cleansed, thou combatest.
28 Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away.
29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.
30 Those awful weapons that thou hast, sharpened point to strike men down—
Guard us therewith from every foe.

HYMN LXII. Soma Pavamâna.

These rapid Soma-drops have been poured through the purifying sieve
To bring us all felicities.
2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.
3 Bringing prosperity to kine, they make perpetual Ilâ flow
To us for noble eulogy.

---

26 *Heroic fame*: or, fame with brave sons.

27 *Obstacles*: or enemies, according to Sâyana. *Thou combatest*: *makhasyasi*: according to Sâyana, 'when thou wishest to give us wealth.' The meanings "fight," "strive," etc., are foreign to Sâyana, being derived from a comparison of *μαχόμαι*, macto, etc.—Editor's Note in Wilson's Translation.

The Rishi is Jamadagni, of the family of Bhrigu. The metre is Gâyatri.

3 *Ilâ*: here, according to Sâyana, meaning 'food.' 'Libetrank,' refreshing draught.—Grassmann.

4 Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy:
Hawk-like he settles in his home.

5 Fair is the god-loved juice; the plant is washed in waters, pressed by priests:
The milch-kine sweeten it with milk.

6 As drivers deck a courser, so have they adorned the meath's juice for
Ambrosia, for the festival.

[illegible] ou, Indu, with thy streams that drop sweet juices,
Slaying [illegible] which were poured for help,
[illegible]rast settled in the cleansing sieve.

8 So flow thou onward through the fleece, for Indra flow, to be his drink,
Finding thine home in vats of wood.

9 As giving room and freedom, as most sweet, pour butter forth and milk,
O Indu, for the Angirasas.

10 Most active and benevolent, this Pavamâna, sent to us
For lofty friendship, meditates.

11 Queller of curses, mighty, with strong sway, this Pavamâna shall
Bring treasures to the worshipper.

12 Pour thou upon us thousandfold possessions, both of kine and steeds,
Exceeding glorious, much-desired.

---

4 *The stalk*: the Soma plant, which is said to have grown on the mountains.

5 *In waters*: the *vasatîvarî* waters.

6 *For ambrosia*: *amṛitâya*: 'for the sake of immortality.'—Wilson.

9 *For the Angirasas*: or, from the Angirasas. The Jamadagnis were not members of that family.—L.

10 *Meditates*: 'is known (to all).'—Wilson.

13 Wandering far, with wise designs, the juice here present is effused,
Made beautiful by living men.

14 For Indra flows the gladdening drink, the measurer of the region, sage,
With countless wealth and endless help.

15 Born on the mountain, lauded here, Indu for Indra is set down,
As in her sheltering nest a bird.

16 Pressed by the men, as 'twere to war hath Soma Pavamâna sped,
To rest with might within the cups.

17 That he may move, they yoke him to the three-backed triple-seated car
By the seven Rishis' holy songs.

18 Drive ye that tawny courser, O ye pressers, on his way to war,
Swift steed who carries off the spoil.

19 Pouring all glories hither, he, effused and entering the jar,
Stands like a hero 'mid the kine.

---

13 *Wandering far*: *urugâyah*: according to Sâyana, much-lauded, or praised by many.

14 *The measurer of the region*: who measured out and made the firmament.

15 *Born on the mountain*: or, perhaps, as Sâyana takes it, 'made manifest by song.'

16 *Within the cups*: *ukeshu*: 'upon the ladles.'—Wilson.

17 *By the seven Rishis' holy songs*: or, Of Rishis, with seven holy songs; the car being the sacrifice, the three backs or ridges being the three daily libations, the three seats being the three Vedas.

19 *'Mid the kine*: among the enemy's cattle, for whose possession he is fighting. So, says Sâyana, Soma stands among the sacrifices.

20 Indu, the living men milk out thy juice to make the rapturous draught:
Gods for the gods milk out the meath.
21 Pour for the gods into the sieve our Soma very rich in sweets,
Him whom the gods most gladly hear.
22 Into his stream who gladdens best these Soma-juices have been poured,
Lauded with songs for lofty fame.
23 Thou flowest to enjoy the milk, and bringest valour, being cleansed:
Winning the spoil flow hitherward.
24 And, hymned by Jamadagnis, let all nourishment that kine supply,
And general praises, flow to us.
25 Soma, as leader of the song flow onward with thy wondrous aids,
For holy lore of every kind.
26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.
27 O Soma, O thou sage, these worlds stand ready to attest thy might:
For thy behoof the rivers flow.
28 Like showers of rain that fall from heaven thy streams perpetually flow
To the bright fleece spread under them.
29 For potent Indra purify Indu effectual and strong,
Enjoyment-giver, mighty lord.
30 Soma, true, Pavamâna, sage, is seated in the cleansing sieve,
Giving his praiser hero strength.

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20 *The living men*: the worshippers, according to Sâyana; but perhaps, as Professor Ludwig suggests, his *sotâraḥ* should be *sotâraḥ*, pressers. *Gods*: *devâḥ*: the priests.

26 *Waters of the sea*: of the sea of air, the firmament.

HYMN LXIII. Soma Pavamâna.

Pour hitherward, O Soma, wealth in thousands and heroic strength,
And keep renown secure for us.

2 Thou makest food and vigour swell for Indra, best of gladdeners!
Within the cups thou seatest thee.

3 For Indra and for Vishṇu poured, Soma hath flowed into the jar:
May Vâyu find it rich in sweets.

4 These Somas swift and brown of hue, in stream of solemn sacrifice
Have flowed through twisted obstacles,

5 Performing every noble work, active, augmenting Indra's strength,
Driving away the godless ones.

6 Brown Soma-drops, effused, that seek Indra, to their appropriate place
Flow through the region hitherward.

7 Flow onward with that stream of thine wherewith thou gavest Sûrya light.
Urging on waters good to men.

8 He, Pavamâna, high o'er man yoked the Sun's courser Etaśa
To travel through the realm of air.

9 And those ten horses, tawny-hued, he harnessed that the Sun might come:
Indu, he said, is Indra's self.

10 Hence, singers, pour the gladdening juice to Vâyu and to Indra, pour
The drops upon the fleecy cloth.

The Rishi is Nidhruvi, of the family of Kaśyapa. The metre is Gâyatrî.

4 *Twisted obstacles*: either the twigs of which the frame of the filter was made, or the rough surface of the wool of the strainer. 'Are let loose upon the *Rákshasas*.'—Wilson.

10 *Hence*: from this vessel.

11 O Soma Pavamâna, find wealth for us not to be assailed,
Wealth which the foeman may not win.
12 Send riches hither with thy stream in thousands, both of steeds and kine,
Send strengthening food and high renown.
13 Soma the god, expressed with stones, like Sûrya, floweth on his way,
Pouring the juice within the jar.
14 These brilliant drops have poured for us, in stream of solemn sacrifice,
Worshipful laws and strength in kine.
15 Over the cleansing sieve have flowed the Somas, blent with curdled milk,
Effused for Indra thunder-armed.
16 Soma, do thou most rich in sweets, a gladdening drink most dear to gods,
Flow to the sieve to bring us wealth.
17 For Indra, living men adorn the tawny courser in the streams,
Indu, the giver of delight.
18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.
19 For Indra pour ye on the fleece him very sweet to taste, who longs
For battle as it were in war.
20 The singers, seeking help, adorn the sage who must be decked with songs:
Loud bellowing the steer comes on.
21 The singers with their thoughts and hymns have, in the stream of sacrifice,
Caused Soma, active steer, to roar.

---

14 *Worshipful laws*: the meaning of *dhîmanyâ yâ* is not clear. '(Flowing) towards the dwellings of respectable (worshippers).'—Wilson. 'Venerable might.'—Ludwig.

22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vâyu mount as Law commands.
23 O Soma Pavamâna, thou pourest out wealth that brings renown:
Enter the lake, as one we love.
24 Soma, thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not gods.
25 The Pavamânas have been poured, the brilliant drops of Soma-juice,
For holy lore of every kind.
26 The Pavamânas have been shed, the beautiful swift Soma-drops,
Driving all enemies afar.
27 From heaven, from out the firmament, hath Pavamâna been effused
Upon the summit of the earth.
28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Râkshasas away.
29 Driving the Râkshasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.
30 Soma, do thou secure for us the treasures of the earth and heaven,
Indu! all boons to be desired.

HYMN LXIV. Soma Pavamâna.

Soma, thou art a splendid steer, a steer, O god, with steerlike sway:
Thou as a steer ordainest laws.

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23 *The lake*: the *drońakalaśa*, vat or reservoir.
27 *The summit of the earth*: the raised altar.

The Rishi is Kaśyapa, of the family of Marichi. The metre is Gâyatrî.
1 *Steer*. Sâyaṇa, as usual, explains *vṛishâ* by *varshâkaḥ* 'Sprinkler.'—Wilson.

2 Steer-strong thy might is as a steer's, steer-strong thy wood, steer-like thy drink:
A steer indeed, O steer, art thou.

3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.

4 Out of desire of cows and steeds and heroes potent Soma-drops,
Brilliant and swift, have been effused.

5 They purified in both the hands, made beautiful by holy men,
Flow onward to the fleecy cloth.

6 These Soma-juices shall pour forth all treasures for the worshipper
From heaven and earth and firmament.

7 The streams of Pavamâna, thine, finder of all, have been effused,
Even as Sûrya's rays of light.

8 Making the light that shines from heaven thou flowest on to every form:
Soma, thou swellest like a sea.

9 Urged on thou sendest out thy voice, O Pavamâna; thou hast moved,
Like the god Sûrya, to the sieve.

10 Indu, enlightener, friend, hath been purified by the sages' hymns:
So starts the charioteer his steed—

11 Thy god-delighting wave which hath flowed to the purifying sieve,
Alighting in the home of Law.

---

3 *Neighed together*: collected, through the efficacy of the sound thou makest in dropping through the filter, and enriched us with steeds and kine.

8 *To every form*: to bring us blessings in every shape.

9 *To the sieve*: *vidharmani*: 'in observance of the law,' according to M. Bergaigne. See *La Religion Védique*, III. 218, Note.

12 Flow to our sieve, a gladdening draught that hath most intercourse with gods,
Indu, to Indra for his drink.

13 Flow onward with a stream for food, made beautiful by sapient men:
Indu, with sheen approach the milk.

14 While thou art cleansed, song-lover, bring comfort and vigour to the folk,
Poured, tawny one! on milk and curds.

15 Purified for the feast of gods, go thou to Indra's resting-place,
Resplendent, guided by the strong.

16 Accelerated by the hymn, the rapid drops of Soma-juice
Have flowed, urged onward, to the lake.

17 Easily have the living drops, made beautiful, approached the lake,
Yea, to the place of sacrifice.

18 Compass about, our faithful friend, all our possessions with thy might:
Guard, hero-like, our sheltering home.

19 Loud neighs the courser Etaśa, with singers, harnessed for the place,
Guided for travel to the lake.

20 What time the swift one resteth in the golden place of sacrifice,
He leaves the foolish far away.

21 The friends have sung in unison, the prudent wish to sacrifice:
Down sink the unintelligent.

---

16 *The lake*: *srnadram*: according to Sāyaṇa, the sea of air, the firmament. The *drapsakalaśa*, vat or reservoir, is probably intended.

19 *The courser Etaśa*: here meaning Soma. *Vāhaiṣ* (from *vah*, Lat. veh-o) is properly a horse of burden, or draught-horse.

21 *Down sink*: *narade*, into hell, says Sāyaṇa.

22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.

23 Controlling priests and sages skilled in holy song adorn thee well:
The living make thee beautiful.

24 Aryaman, Mitra, Varuṇa drink Pavamâna's juice, yea, thine:
O sage, the Maruts drink thereof.

25 O Soma, Indu, thou while thou art purified urgest onward speech
Thousandfold, with the lore of hymns.

26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.

27 O Indu, much-invoked, while thou art purifying, as the friend
Of these men enter thou the lake.

28 Bright are these Somas blent with milk, with light that flashes brilliantly
And form that utters loud acclaim.

29 Led by his drivers, and sent forth, the strong steed hath come nigh for spoil,
Like warriors when they stand arrayed.

30 Specially, Soma, coming as a sage from heaven to prosper us,
Like Sûrya flow for us to see.

---

26 *That longs for war*: *makhasyuvam*: 'desiring wealth.'—W. See IX. 61. 27, Note.

28 *Form*: *ârṇâ*: stream, according to Sâyaṇa.

30 *Specially*: *vidhak*: said by Yâska to be the Vedic form of *pṛthak*, and to be used in the sense of prospering. See Wilson's Translation, Editor's Note. Or *vidhak* may mean, lightly, easily, without effort.

HYMN LXV. Soma Pavamâna.

1 The glittering maids send Sûra forth, the glorious sisters, close-allied,
Send Indu forth, their mighty lord.

2 Pervade, O Pavamâna, all our treasures with repeated light,
God, coming hither from the gods.

3 Pour on us, Pavamâna, rain, as service and fair praise for gods:
Pour all to be our nourishment.

4 Thou art a steer by lustre: we, O Pavamâna, faithfully
Call upon thee the splendid one.

5 Do thou, rejoicing, nobly-armed! pour upon us heroic strength:
O Indu, come thou hitherward.

6 When thou art cleansed with both the hands and dipped in waters, with the wood
Thou comest to the gathering-place.

7 Sing forth your songs, as Vyaśva sang, to Soma Pavamâna, to
The mighty one with thousand eyes;

8 Whose coloured sap they drive with stones, the yellow meath-distilling juice,
Indu for Indra, for his drink.

The Rishi is Bhṛigu son of Varuṇa, or Jamadagni of the family of Bhṛigu. The metre is Gâyatrî.

1 *The glittering maids:* the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma. *Sûra:* here said to mean Soma; 'the invigorating.'—Wilson. *The glorious sisters:* the fingers.

3 *As service:* as the cause of worship.

6 *With the wood:* '(taken up) with the wooden vessel.'—Wilson.

7 *Vyaśva:* a Rishi frequently mentioned in Book VIII. See Vol. III., Index.

9 We seek to gain the friendly love of thee that strong and mighty one,
Of thee the winner of all wealth.
10 Flow onward with thy stream, a steer, inspiriting the Maruts' lord,
Winning all riches by thy might.
11 I send thee forth to battle from the press, O Pavamâna, strong,
Sustainer, looker on the light.
12 Acknowledged by this song of mine, flow, tawny-coloured, with thy stream:
Incite to battle thine ally.
13 O Indu, visible to all pour out for us abundant food:
Soma, be thou our prosperer.
14 The pitchers, Indu, with thy streams have sung aloud in vigorous might:
Enter them, and let Indra drink.
15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.
16 King Pavamâna is implored with holy songs, on man's behalf,
To travel through the firmament.
17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.
18 Pressed for the banquet of the gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.
19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon-like resting in thine home.
20 Soma who wins the waters flow to Indra, Vâyu, Varuṇa,
To Vishṇu and the Marut host.

---

12 *Thine ally*: Indra.

21 Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold.
22 The Soma-juices which have been expressed afar or near at hand,
Or there on Ṣaryanâvân's bank,
23 Those pressed among Ârjîkas, pressed among the active, in men's homes,
Or pressed among the fivefold tribes—
24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength.
25 Urged forward o'er the ox-hide flows the lovely one of tawny hue,
Lauded by Jamadagni's song.
26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.
27 So they who toil with juices send thee forward for the gods' repast:
So with this splendour flow thou on.
28 We choose to-day that chariot-steed of thine, the strong, that brings us bliss,
The guardian, the desire of all,
29 The excellent, the gladdener, the sage with heart that understands,
The guardian, the desire of all;
30 Who for ourselves, O thou most wise, is wealth and fair intelligence,
The guardian, the desire of all.

---

22 *Ṣaryanâvân's bank*: this lake is said to be on the borders of the Kurukshetra country.

23 *Ârjîkas*: apparently a non-Âryan people in the North-west. See VIII. 53. 11.

25 *O'er the ox-hide*: the leather sheet or bag that received the dropplings of the Soma.

28 *The guardian*: *pâtaram*: according to Prof. Pischel, 'den schwellenden,' 'the swelling one.' See his exhaustive excursus on the word in *Vedische Studien*, pp. 191—194.

HYMN LXVI. Soma Pavamâna.

For holy lore of every sort, flow onward thou whom all men love,
A friend to friends adorable.

2 O'er all thou rulest with these two which, Pavamâna, as thy forms
Turned hitherward, O Soma, stand.

3 Wise Soma Pavamâna, thou compassest with the seasons all
These forms of thine on every side.

4 Flow onward, generating food, for precious boons of every kind,
A friend for friends, to be our help.

5 Upon the lofty ridge of heaven thy bright rays with their essences,
Soma, spread purifying power.

6 O Soma, these seven rivers flow, as being thine, to give command:
The streams of milk run forth to thee.

7 Flow onward, Soma in a stream, effused to gladden Indra's heart,
Bringing imperishable fame.

Agni, in the form of Pavamâna, is the deity of stanzas 19—21. The Ṛishis are the hundred Vaikhânasas, said to have been a race of saintly hermits sprung from the nails of Prajâpati. The metre is Anushṭup in stanza 18, and Gâyatrî in the rest of the hymn.

2 *With these two:* apparently, heaven and earth. *As thy forms:* the meaning of *dhâmanî* here is uncertain. For Sâyaṇa's explanation, see Wilson's Translation, Vol. V. But it is not probable that, as Sâyaṇa suggests, the word means either 'the first and second fortnights of the lunar month,' or 'the two names' of Soma. The editors add: "The word *dhámaní* probably means the two abodes (or stations) of the Soma." See also Bergaigne, *La Religion Védique*, III. 210 f.

3 *With the seasons:* at the times appointed for sacrifice.

8 Driving thee in Vivasvân's course, the seven sisters with their hymns
Made melody round thee the sage.
9 The virgins deck thee o'er fresh streams to drive thee to the sieve when thou,
A singer, bathest in the wood.
10 The streams of Pavamâna, thine, sage, mighty one, have poured them forth
Like coursers eager for renown.
11 They have been poured upon the fleece towards the meath-distilling vat:
The holy songs have sounded forth.
12 Like milch-kine coming home, the drops of Soma-juice have reached the lake,
Have reached the place of sacrifice.
13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.
14 In this thy friendship, and with thee to help us, fain to sacrifice,
Indu, we crave thy friendly love.
15 Flow on, O Soma, for the great viewer of man, for gain of kine:
Enter thou into Indra's throat.
16 Best art thou, Soma, of the great, strongest of strong ones, Indu: thou
As warrior ever hast prevailed.
17 Mightier even than the strong, more valiant even than the brave,
More liberal than the bountiful,

---

8 The stream of Soma is likened to the course of Vivasvân or the Sun. *The seven sisters* are probably the *seven rivers* of stanza 6. According to Sâyaṇa 'the seven kindred (priests)' are intended.

9 *The virgins:* the fingers.

12 *The lake:* the *droṇakalaśa* or reservoir.

15 *For gain of kine: gavishṭaye:* according to Sâyaṇa, 'for the seeker of the kine of the Angirasas.'

18 Soma, as Sûra, bring us food, win offspring of our bodies: we
Elect thee for our friendship, we elect thee for companionship.

19 Agni, thou pourest life; send down upon us food and vigorous strength:
Drive thou misfortune far away.

20 Agni is Pavamâna, sage, chief priest of all the fivefold tribes:
To him whose wealth is great we pray.

21 Skilled in thy task, O Agni, pour splendour with hero strength on us,
Granting me wealth that nourishes.

22 Beyond his enemies away to sweet praise Pavamâna flows,
Like Sûrya visible to all.

23 Adorned by living men, set forth for entertainment, rich in food,
Far-sighted Indu is a steed.

24 He, Pavamâna, hath produced the lofty law, the brilliant light,
Destroying darkness black of hue.

25 From tawny Pavamâna, the destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift.

26 Best rider of the chariot, praised with fairest praise 'mid beauteous ones,
Gold-gleaming with the Marut host,

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18 *As Sûra:* see IX. 65. 1. 'Who art a hero.'—Wilson. 'From the Sun.'—Ludwig.

19 *Misfortune: duchchhunâm:* frequently personified as an evil power; 'the *Râkshasas*.'—Wilson.

23 *Is a steed:* 'one who continually goes to the gods,' is Sâyaṇa's explanation of *atyaḥ*, horse or courser.

25 *The destroyer:* of darkness.

27 May Pavamâna, best to win the booty, penetrate with rays,
Giving the singer hero strength.
28 Over the fleecy sieve hath flowed the drop effused: to Indra comes
Indu while he is purified.
29 This Soma, through the pressing-stones, is sporting on the ox-hide, and
Summoning Indra to the draught.
30 O Pavamâna, bless us, so that we may live, with that bright milk
Of thine which hath been brought from heaven.

HYMN LXVII. Soma and Others.

Thou, Soma, hast a running stream, joyous, most strong at sacrifice:
Flow bounteously bestowing wealth.
2 Effused as cheerer of the men, flowing best gladdener, thou art
A prince to Indra with thy juice.
3 Poured forth by pressing-stones, do thou with loud roar send us in a stream
Most excellent illustrious might.
4 Indu, urged forward, floweth through the fleecy cloth: the tawny one
With his loud roar hath brought us strength.

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27 *Penetrate:* the whole world.—Sâyaṇa.

29 *On the ox-hide:* see IX. 65. 25.

Agni, Pûshan, Savitar and others are associated with Soma Pavamâna as deities of the hymn (see Index of Hymns). The Ṛishis are Bharadvâja, of the race of Bṛihaspati, Kaśyapa and others (see Index). The metre is Gâyatrî, with the exception of stanzas 16-18 where it is Dvipadâ Gâyatrî, 27, 31, 32, where it is Anushṭup, and 30 where it is Pura ushṇiḥ.

2 *A prince: sûriḥ:* a rich and liberal patron.

5 Indu, thou flowest through the fleece, bringing felicities and fame,
And, Soma, strengthening food from kine.
6 Hither, O Indu, bring us wealth in steeds and cattle hundredfold:
Bring wealth, O Soma thousandfold.
7 In purifying, through the sieve the rapid drops of Soma-juice
Come nigh to Indra in their course.
8 For Indra floweth excellent Indu, the noblest Soma-juice,
The living for the living one.
9 The glittering maids send Sûra forth: they with their song have sung aloud
To Pavamâna dropping meath.
10 May Pûshan, drawn by goats, be our protector, and on all his paths
Bestow on us our share of maids.
11 This Soma flows like gladdening oil for him who wears the braided locks:
He shall give us our share of maids.
12 This Soma-juice, O glowing god, flows like pure oil, effused for thee:
He shall give us our share of maids.
13 Flow onward, Soma, in thy stream, begetter of the sages' speech:
Wealth-giver among gods art thou.
14 The falcon dips within the jars: he wraps him in his robe and goes
Loud roaring to the vats of wood.

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9 *The glittering maids send Sûra forth:* repeated from IX. 65. 1.

10 *Our share of maids:* desirable and approved wives.—Sâyaṇa.

11 *For him who wears the braided locks: kapardine:* see. I. 114. 1, and VII. 83. 8. Here Pûshan is intended.

12 *O glowing god:* Pûshan.

14 *The falcon:* the falcon-like Soma.

15 Soma, thy juice hath been effused and poured into the pitcher: like
A rapid hawk it rushes on.

16 For Indra flow most rich in sweets, O Soma, bringing him delight.

17 They were sent forth to feast the gods, like chariots that display their strength.

18 Brilliant, best givers of delight, these juices have sent Vâyu forth.

19 Bruised by the press-stones and extolled, Soma, thou goest to the sieve,
Giving the worshipper hero strength.

20 This juice bruised by the pressing-stones and lauded passes through the sieve,
Slayer of demons, through the fleece.

21 O Pavamâna, drive away the danger, whether near at hand
Or far remote, that finds me here.

22 This day may Pavamâna cleanse us with his purifying power,
Most active purifying priest.

23 O Agni, with the cleansing light diffused through all thy fiery glow,
Purify thou this prayer of ours.

24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,
And by libations poured to thee.

25 Savitar, god, by both of these, libation, purifying power,
Purify me on every side.

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18 *Have sent Vâyu forth:* have drawn him down from heaven. 'Are let forth for Vâyu.'—Wilson.

23 *This prayer of ours: brahma naḥ:* 'our divine (body)'—Wilson. "Divine," because it causes increase, viz. sons, etc.

26 Cleanse us, god Savitar, with three, O Soma, with sublimest forms,
Agni, with forms of power and might.
27 May the gods' company make me clean, and Vasus make me pure by song.
Purify me, ye general gods; O Jâtavedas, make me pure.
28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,
The best oblation to the gods.
29 We with our homage have approached the friend who seeks our wondering praise,
Young, strengthener of the solemn rite.
30 Lost is Alâyya's axe, O Soma, god: do thou send it back hither in thy flow
Even, Soma, god, if 'twere a mole.
31 The man who reads the essence stored by saints, the Pâvamâna hymns,
Tastes food completely purified, made sweet by Mâtariṣvan's touch.

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26 The *three sublimest forms* are said to be Agni, Vâyu, and Sûrya, or Fire, Wind, and Sun.

27 *The gods' company:* the *yajamânas* or sacrificers, or the troop of gods, Indra and others.—Sâyaṇa. *General gods: viṣve devâḥ:* or all ye gods.

30 This stanza is well-nigh unintelligible. Alâyya may, as is suggested in the St. Petersburg Lexicon, be a name of Indra, and the lost axe may be the thunderbolt which the poet thinks has long lain idle, and which Soma is prayed to replace in the hands of the Thunderer, even though it were worthless and mischievous like a mole. Sâyaṇa's interpretation is different:—"May the battle-axe of the foe destroy the foe alone: flow to us, bright Soma; (slay) the villain only, bright Soma."—Wilson.

31 *By saints:* by the Ṛishis to whom they were revealed. *Pâvamâna hymns:* all the hymns in this Book addressed to Soma Pavamâna. *By Mâtariṣvan's touch:* "Sâyaṇa says *Mâtariśvan* means *Vâyu* because it breathes in the atmosphere *antarikshe swasiti:* the food is sweetened and purified by the purifying wind and the man eats it."—Wilson.

32 Whoever reads the essence stored by saints, the Pâvamâna hymns,
Sarasvatî draws forth for him water and butter, milk and meath.

HYMN LXVIII. Soma Pavamâna.

THE drops of Soma-juice like cows who yield their milk have flowed forth, rich in meath, unto the shining one,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders stream.

2 He bellows with a roar around the highest twigs: the tawny one is sweetened as he breaks them up.
Then, passing through the sieve into the ample room, the god throws off the dregs and puts on noble strength.

3 The gladdening drink that measured out the united twins fills full with milk the eternal ever-waxing pair.
Bringing to light the two great regions limitless, moving above them he gained power that ne'er decays.

The Ṛishi is Vatsaprî, son of Bhalandana. The metre is Trishṭup in stanza 10, and Jagatî in the rest of the hymn.

1 *The shining one: devam:* the radiant Indra. The second line is obscure. According to Sâyaṇa, *usriyâḥ* here means 'cows' and not milk:—'the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.'—Wilson.

2 *The highest twigs:* of the Soma-plant, which as being the tenderest and juiciest are crushed first.—L. 'He with a noise reëchoes the principal (praises): separating the growing herbs, the green-tinted (Soma) sweetens them.'—Wilson. The meaning of *ṣaryâṇi*, 'dregs?' in the second line is uncertain. Sâyaṇa says that the Râkshasas whom Soma destroys are intended.

3 Soma is called the creator and preserver of heaven and earth.

4 Wandering through the parents, strengthening the floods, the sage makes his place swell with his own native might.
The stalk is mixed with grain: he comes led by the men together with the sisters, and preserves the head.

5 With energetic intellect the sage is born, deposited as germ of Law, far from the twins.
They being young at first showed visibly distinct the creature that is half concealed and half exposed.

6 The sages knew the form of him the gladdener, what time the falcon brought the juice from far away.
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.

7 Together with the Ṛishis, with their prayers and hymns ten women deck thee, Soma, friendly when effused.
Led by the men, with invocations of the gods, through the fleece, thou hast given us strength to win the spoil.

8 Songs resonant with praise have celebrated him, Soma, friend, springing forth, with his fair company.

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4 *The parents:* heaven and earth. *The floods:* the waters of the firmament. *Makes his place swell:* enriches his own station, the *uttaravedi* or northward altar. *The sisters:* the fingers. *The head:* apparently Sûrya. "Sâyaṇa's explanation of *śiraḥ*, viz. *śīrṇam bhútajátam* (the withered world?), needs explaining more than the original itself."—Wilson.

5 *The sage:* the Sun. *Far from the twins:* rising in a distant region beyond heaven and earth. *The creature that is half concealed and half exposed:* the meaning appears to be, as Professor Ludwig says, that heaven and earth while they were yet unseparated, produced the moon: the sun came into being only when they had been separated through Soma's energetic agency.

7 *Ten women:* the fingers.

Even him who, rich in meath, with undulating stream, winner of wealth, immortal, sends his voice from heaven.

9 He sends it into all the region forth from heaven. Soma, while he is filtered, settles in the jars.

With milk and waters is he decked when pressed with stones: Indu, when purified, shall find sweet rest and room.

10 Even thus poured forth flow on thy way, O Soma, vouchsafing us most manifold lively vigour.

We will invoke benevolent Earth and Heaven. Give us, ye gods, riches with noble heroes.

HYMN LXIX. Soma Pavamâna.

Laid like an arrow on the bow the hymn hath been loosed like a young calf to the udder of its dam.

As one who cometh first with full stream she is milked: thus Soma is impelled to this man's holy rites.

2 The thought is deeply fixed; the savoury juice is shed; the tongue with joyous sound is stirring in the mouth;

And Pavamâna, like the shout of combatants, the drop rich in sweet juice, is flowing through the fleece.

The Ṛishi is Hiraṇyastûpa, of the family of Angiras. The metre is Trishṭup in stanzas 9 and 10, and Jagatî in the rest of the hymn.

1 *Hath been loosed, &c.:* 'is let loose to (Indra) the fosterer as a calf to the udder of its mother.' "Sâyaṇa takes *ûdhani* [to the udder] twice over: he says it is used of *Indra* because he is the nourisher of everything."—Wilson.

As one who cometh first: according to Sâyaṇa, as a cow coming before her calf yields her milk, (so Indra, coming before his worshippers pours various blessings upon them). *First: agre:* at the head; probably means, willingly, not forced, or dragged forward.

2 *The tongue with joyous sound is stirring in the mouth:* the exact meaning is uncertan. 'The *Soma* stream, emitting pleasant juice is driven into (Indra's) mouth.'—Wilson.

3 He flows about the sheep-skin, longing for a bride: he liberates Aditi's daughters for the worshipper.
The sacred drink hath come, gold-tinted, well-restrained: like a strong bull he shines, whetting his manly might.

4 The bull is bellowing; the cows are coming nigh: the goddesses approach the god's own resting-place.
Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

5 The golden-hued, immortal, newly bathed, puts on a brightly-shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, the sprinkling of the bowls from moisture of the sky.

6 Even as the beams of Sûrya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.

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3 *Longing for a bride:* seeking the waters with which he is to be united. *Aditi's daughters:* probably, the plants, whose buds Soma as the moon opens and fertilizes with his nectareous beams. "The daughters of Infinity [Aditi] are probably the quarters of the sky."—Ludwig.

4 *The Bull:* Soma. According to Sâyaṇa, *the cows* are the propitiatory hymns of praise, which are called also *goddesses* or divine.

5 *Brightly-shining vesture:* the milk with which the Soma-juice is mixed. Sâyaṇa explains the second half of the stanza differently, taking *chamvoḥ*, bowls or reservoirs into which the Soma-juice is poured, as meaning metaphorically the two great receptacles of all living beings, or heaven and earth, and introducing Âditya who is not mentioned in the text:—'he has created (Âditya) who stands on the back of the sky for the destruction (of sin) and purification, (and has created) Âditya's brilliance, the cover of the two worlds."—Wilson.

7 As down the steep slope of a river to the vale, drawn from the steer the swift strong draughts have found a way.
Well be it with the men and cattle in our home. May powers, O Soma, may the people stay with us.

8 Pour out upon us wealth in goods, in gold, in steeds, in cattle, and in corn, and great heroic strength.
Ye, Soma, are my fathers, lifted up on high as heads of heaven and makers of the strength of life.

9 These Pavamânas here, these drops of Soma, to Indra have sped forth like cars to booty.
Effused, they pass the cleansing fleece, while, gold-hued, they cast their covering off to pour the rain down.

10 O Indu, flow thou on for lofty Indra, flow blameless, very gracious, foe-destroyer.
Bring splendid treasures to the man who lauds thee. O Heaven and Earth, with all the gods protect us.

HYMN LXX. Soma Pavamâna.

THE three times seven milch-kine in the eastern heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment, when he waxed in strength through holy rites.

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7 *Vâjâḥ* and *kṛishṭayaḥ*, *powers* and *people*, are explained by Sâyaṇa as 'food' and 'offspring.'

8 *Ye, Soma:* "*Soma* is treated as plural by attraction; or, as Sâyaṇa puts it, the plurality of the *pitṛis* is applied to Soma."—Wilson.

With all the gods: devaiḥ: subhagairdhanaiḥ, with auspicious riches.'—Sayaṇa.

The Ṛishi is Reṇu, of the family of Viśvâmitra. The metre is Trishṭup in stanza 10, and Jagatî in the rest of the hymn.

1 *The three times seven milch-kine*, are according to Sâyaṇa, the twelve months, the five seasons, the three worlds, and Âditya or the

2 Longing for lovely Amrit, by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they found the god's resting-place.

3 May those his brilliant rays be ever free from death, inviolate, for both classes of created things,—
Rays wherewith powers of men and gods are purified. Yea, even for this have sages welcomed him as king.

4 He, while he is adorned by the ten skilful ones, that he too in the midmost mothers may create,
While he is watching o'er the lovely Amrit's ways, looks on both races as beholder of mankind.

5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heaven.
The steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.

6 Beholding, as it were, two mother cows, the steer goes roaring on his way even as the Maruts roar.

Sun. Probably, as Prof. Ludwig says, the seven celestial rivers, multiplied by three to correspond with the threefold division of the heavens, are intended. These supply the genuine draught, in contrast to the *four other beauteous beings*, the Vasatîvarî and the three Ekadhanâ waters, which are terrestrial and factitious, made to adorn or purify Soma.

3 *Both classes:* animate and inanimate. Or gods and men.

4 *The ten skilful ones:* the fingers. *The midmost mothers:* the clouds that hang between heaven and earth, in which, perhaps, Soma as lightning aids in producing the rain. But the meaning is uncertain. Sâyaṇa explains *prame* by *lokân pramâtum*, 'to measure out, or create, the worlds.' *Both races:* gods and men.

6 *As it were, two mother cows:* heaven and earth. Sâyaṇa explains the second Pâda of the second line differently:—'the intelligent (*Pavamâna*) chose man to be the offerer of his praise.'—Wilson.

Knowing eternal law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.

7 The fearful bull is bellowing with violent might, far-sighted, sharpening his tawny-coloured horns.
Soma assumes his seat in the well-fashioned place: the cowhide and the sheepskin are his ornament.

8 Bright, making pure his body free from spot and stain, on the sheep's back the golden-coloured hath flowed down.
Acceptable to Mitra, Vâyu, Varuṇa, he is prepared as threefold meath by skilful men.

9 Flow on for the gods' banquet, Soma, as a steer, and enter Indra's heart, the Soma's reservoir.
Bear us beyond misfortune ere we be oppressed: the man who knows the land directs the man who asks.

10 Urged like a car-steed, flow to strength, O Soma: Indu, flow onward to the throat of Indra.
Skilled, bear us past, as in a boat o'er water: as battling hero save us from the foeman.

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8 *Threefold:* according to Sâyaṇa, mixed with the Vasativarî water, curds, and milk. Probably, poured into three separate vessels, one for each of the three deities mentioned.

9 *The man who knows the land:* who is acquainted with the roads or ways. "Sâyaṇa completes the simile: "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."—" Wilson. But, of course, the application is intended to be general.

10 *Bear us past:* carry us over all difficulties and dangers.

From the foeman: nidaḥ: 'from the reviling (of the foe).'—Wilson. *Nid* means both censure or contempt, and, in the masculine, one who blames or contemns, a mocker or an enemy in general.

HYMN LXXI. Soma Pavamâna.

THE guerdon is bestowed: the mighty takes his seat,
and, ever-watchful, guards from fiend and evil sprite.
Gold-hued, he makes the cloud his diadem, the milk his
carpet in both bowls, and prayer his robe of state.

2 Strong, bellowing, he goes, like one who slays the
folk; he lets this hue of Asuras flow off from him,
Throws off his covering, seeks his father's meeting-
place, and thus makes for himself the bright robe
he assumes.

3 Onward he flows, from both the hands, pressed
out with stones: excited by the prayer, the water
makes him wild.
He frolics and draws near, completes his work with
song, and bathes in streams to satisfy the worshiper.

The Ṛishi is Ṛishabha, son or descendant of Viśvâmitra. The metre is Trishṭup in stanza 9, and Jagatî in the rest of the hymn.

1 *The guerdon:* the honorarium given to the priests, consisting originally of a cow.

The mighty: Soma. *His carpet: upastire:* that which is spread, scattered, or sprinkled. Cp. IX. 69. 5, where *upastaraṇam* is translated by 'sprinkling.'

Both bowls, or press-boards, may mean, metaphorically, heaven and earth. See *Vedische Studien*, pp. 134, 135.

2 *Hue of Asuras:* or, celestial brightness; Himmelsglanz.—Grassmann. 'He puts forth that *Asura*-slaying tint of his'.—Wilson.

Seeks his father's meeting-place: goes to meet the *yajamâna* or sacrificer. According to Sâyaṇa: the food *(pituḥ)*, that is, the Soma, goes to the prepared reservoir.

3 *The water makes him wild: vṛishâyate nabhasâ: nabhas* in the Soma-hymns is used to signify either the rain-water in which, or the cloud from which, the Soma flows to the earth. Here it means the water with which the Soma-plant is sprinkled. See *Vedische Studien*, p. 135. According to Prof. Ludwig: 'he acts like a bull in the sea of cloud.' *To satisfy the worshipper:* I adopt Prof. Ludwig's suggestion and take *yajate* as a dative of the participle. Professor Wilson translates, after Sâyaṇa:—'he is honoured at the (god)—protected (sacrifice).'

4 They pour out meath around the master of the house, celestial strengthener of the mountain that gives might;
In whom, through his great powers, the oblation-eating cows in their uplifted udder mix their choicest milk.

5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.
He wanders and comes near the cow's mysterious place, even the place which his inventions have produced.

6 Like as a falcon to his home, so speeds the god to his own golden wisely-fashioned place to rest.
With song they urge the darling to the sacred grass: the holy one goes like a courser to the gods.

7 From far away, from heaven, the red-hued noted sage, the steer with triple back, hath sung unto the kine.
With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.

8 His covering assumes a radiant hue; where'er he comes into the fight he drives the foe afar.
Flood-winner, with his own essence he seeks the host of heaven, he comes to praises glorified with milk.

9 Like a bull roaming round the herds he bellows: he hath assumed the brilliancy of Sûrya.
Down to the earth hath looked the heavenly falcon: Soma with wisdom views all living creatures.

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4 *The master of the house:* according to Sâyaṇa, the conqueror of the fort of the enemy. See IX. 78. 3. *The mountain that gives might:* the cloud. In the second half of this stanza I adopt Sâyaṇa's interpretation as a makeshift, although it seems impossible that *mûrdhan*, 'head,' should here mean 'uplifted.' Professor Ludwig takes *ûdhani*, 'udder,' in the sense of 'behälter,' or receptacle into which the Soma flows, and, if I understand his rendering rightly, the cows cook or mix the milk on their head.

5 *On the lap of Aditi:* on the earth. 'near to the ground.'—Wilson. *The cow's mysterious place:* or, distant place, is the udder of heaven, the cloud.

7 *With triple back:* offered at the three libations.—Sâyaṇa. Or, working in heaven, firmament, and earth.—Ludwig.

9 *The heavenly falcon: divyaḥ suparṇaḥ:* 'celestial, flying gracefully.'—Wilson. Soma, says Sâyaṇa, is said to go gracefully, "because it is carried off by *Gâyatrî* in the shape of a hawk."

HYMN LXXII. Soma Pavamâna.

THEY cleanse the gold-hued: like a red steed is he yoked, and Soma in the jar is mingled with the milk.
He sendeth out his voice, and all the many friends of him the highly-lauded, hasten with their songs.

2 The many sages utter words in unison, while into Indra's throat they pour the Soma-juice,
When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.

3 He goes upon his way, unresting, to the cows, over the roaring sound which Sûrya's daughter loves.
The falcon brought it to him for his own delight: now with the twofold kindred sisters is his home.

4 Washed by the men, stone-pressed, dear on the holy grass, faithful to seasons, lord of cattle from of old,
Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.

5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after his godlike kind.
Plans thou fulfillest, gatherest thoughts for sacrifice: on the boards sits the gold-hued like a roosting bird.

The Ṛishi is Harimanta, of the family of Angiras. The metre is Jagatî.

2 *Indra's throat:* literally, belly; the *droṇakalaśa* or reservoir. *The ten:* the fingers.

3 *The cows:* the milk and curds. *The roaring sound* of the effused Soma is said to be dear to Sûrya's daughter, Ushas or Dawn, because it is chiefly heard in the early morning. *The falcon:* I adopt Prof. Ludwig's interpretation of the strange word *vinamgṛisaḥ* as no other meaning seems suitable here. According to Sâyaṇa, the word means praiser, or worshipper. *The twofold kindred sisters:* the fingers of both hands.

5 *On the boards:* of the Soma-press. 'Upon the cups.'—Wilson.

6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the sage, the everlasting one.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.

7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, steer with far-spreading wealth, Soma is flowing on to make the heart rejoice.

8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou most wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.

9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,
Measure thou forth, yea, splendid ample strengthening food: do thou, O Pavamâna, heed this laud of ours.

HYMN LXXIII. Soma Pavamâna.

They from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.

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7 *The heart:* of Indra. *As Indra's thunderbolt:* cp. IX. 77. 1.

The Ṛishi is Pavitra, of the family of Angiras. The metre is Jagatî.

1 *They:* the pressing-stones, from whose rim or edge the Soma-drops fall noisily. *Naves:* by synecdoche wheels, again by the same figure chariots, and then by metaphor the swiftly-running Soma-drops. *That Asura:* the divine Soma. *To seize:* to be held and used. *Three lofty heights:* the three elevated worlds. *The ships of truth:* or, of the truthful (Soma). According to Sâyaṇa, the four vessels which hold the Âditya, Âgrayaṇa, Ukthya, and Dhruva libations.

2 The strong steers, gathering, have duly stirred themselves, and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.

3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.
Varuṇa hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.

4 Sweet-tongued, exhaustless, they have sent their voices down together, in heaven's vault that pours a thousand streams.
His wildly-restless warders never close an eye: in every place are found the bonds that bind man fast.

5 O'er sire and mother they have roared in unison, bright with the verse of praise, burning up riteless men,
Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.

6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling-place,—
From these the eyeless and the deaf have turned aside: the wicked traverse not the pathway of the Law.

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2 *The strong steers:* the priests.

3 *Their ancient Father:* Soma; or, perhaps, Agni. *Varuṇa:* 'Soma the all-envelopper.'—Wilson. *Him:* Soma. *In sustaining floods:* in the Vasativarî waters.—Sâyaṇa.

4 *They:* the beams that radiate from Soma; *somaraśmayaḥ:* Soma-rays.—S.

5 *Sire and mother:* the general parents, heaven and earth. *The swarthy skin:* 'the black-skinned *(Rákshasas).*'—Wilson.

6 *Those:* rays. I follow Sâyaṇa's interpretation. The first line is very obscure.

7 What time the cleansing sieve with thousand streams is stretched, the thoughtful sages purify their song therein.

Bright-coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.

8 Guardian of Law, most wise, he may not be deceived: three purifiers hath he set within his heart.

With wisdom he beholds all creatures that exist: he drives into the pit the hated riteless ones.

9 The thread of sacrifice spun in the cleansing sieve, on Varuṇa's tongue-tip, by supernatural might,—

This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV. Soma Pavamâna.

Born like a youngling he hath clamoured in the wood, when he, the red, the strong, would win the light of heaven.

He comes with heavenly seed that makes the water swell: to him for wide-spread shelter, through his grace, we pray.

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7 *Bright coloured: rudrâsaḥ:* sons of Rudra, according to Sâyaṇa. But see *Vedische Studien*, pp. 55, 56.

8 *Of Law:* of law-ordained sacrifice. The *three purifiers* whom Soma sets within his heart and combines in his own being are Agni, Vâyu, Sûrya, the purifying powers of fire, wind, and sun.

9 *On Varuṇa's tongue-tip:* the Vasatîvarî waters in which Soma dwells (vasati) stand on the tip of Varuṇa's tongue.—Sâyaṇa. *He who hath not this power:* 'he who is incompetent for the rite.'—Wilson.

The Ṛishi is Kakshîvân, son of Dîrghatamâs The metre is Triṣṭup in stanza 8, and Jagatî in the rest of the hymn.

1 *In the wood:* in the wooden vat. According to Sâyaṇa, 'in the water.'

2 A far-extended pillar that supports the sky, the Soma-stalk, filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds: the sage holds these who move together and all food.

3 He who seeks Aditi's rite hath ample pasture-land, and mighty, well-made food, meath blent with Soma-juice;
He who from hence commands the rain, steer of the kine, leader of floods, who helps us hence, who claims our laud.

4 Butter and milk are drawn from animated cloud; thence Amrit is produced, centre of sacrifice.
Him the most bounteous ones, ever-united, love; him as our friend the men who make all swell rain down.

5 The Soma-stalk hath roared, following with the wave: he swells with sap for man the skin which gods enjoy.
Upon the lap of Aditi he lays the germ, by means wherof we gain children and progeny.

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2 *He shall bring both these great worlds:* shall bring Heaven and Earth to the sacrifice.

3 *He who seeks Aditi's rite:* Indra who comes to the sacrifice. Sâyaṇa takes *aditeḥ* with *gavyûtiḥ:* 'the way to earth is broad.'—Wilson.

4 *The most bounteous ones, the men who make all swell,* are, probably, the Maruts who fertilize the earth, and send Soma down in the rain. Sâyaṇa's explanation is different:—'the assembled liberal givers [the *yajamânas* or sacrificers] delight him: (the Soma-juices) the leaders, the protectors shower down the accumulated (water).'—Wilson. For the meaning of *peravaḥ*, those who swell, or cause to swell, 'protectors' according to Sâyaṇa, see *Vedische Studien*, p. 85.

5 *For man:* for the sacrificer.—S. *The skin:* his own body.—S. *Upon the lap of Aditi:* of the earth, according to Sâyaṇa. The meaning is that Soma is the source of all Nature's reproductive power

6 In the third region which distils a thousand streams, may the exhaustless ones descend with procreant power.
The kindred four have been sent downward from the heavens: dropping with oil they bring Amrit and sacred gifts.

7 Soma assumes white colour when he strives to gain: the bounteous Asura knows full many a precious boon.
Down the steep slope, through song, he comes to sacrifice, and he will burst the water-holding cask of heaven,

8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering courser.
Pious-souled men have sent their gifts of cattle unto Kakshîvân of the hundred winters.

9 Soma, thy juice when thou art blended with the streams, flows, Pavamâna, through the long wool of the sheep.
So, cleansed by sages, O best giver of delight, grow sweet for Indra, Pavamâna! for his drink.

HYMN LXXV. Soma Pavamâna.

GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty Sûrya's car which moves to every side.

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6 *In the third region:* dwelling in heaven. *The exhaustless ones:* these are *the kindred four* of the following line, meaning, according to Sâyaṇa, four rays or digits of Soma. "It is most probable that the four goddesses Sinivâlî, Kuhû or Gungû, Râkâ, and Aramati are meant. Cp. II. 32. 6, 7."—Ludwig.

7 *Strives to gain:* seeks to enjoy heaven.—Sâyaṇa. *The water-holding cask:* the water-laden cloud.

8 *The conquering courser:* the swiftly-flowing Soma.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Jagatî.

1 *O'er which:* that is, the youthful one, the fresh and strong Soma, exceeds in greatness even the high titles which he wins by his gracious deeds.

2 The speaker, unassailable master of this hymn, the tongue of sacrifice pours forth the pleasant meath.
Within the lustrous region of the heavens the son makes the third secret name of mother and of sire.

3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milkers of the sacrifice have sung to him, and he, the triple-backed, shines brightly through the morns.

4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the parents, heaven and earth,
He flows in ordered season onward through the fleece, a current of sweet juice still swelling day by day.

5 Flow onward, Soma, flow to bring prosperity: cleansed by the men, invest thee with the milky draught.
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

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2 *Speaker; master; tongue of sacrifice:* Soma, the giver of eloquence. *The son:* Soma. *Of mother and of sire:* of his parents, Heaven and Earth. What *the third secret name*, that is, probably, a name in addition to those of Heaven and Earth, and comprising both deities, may be, does not appear. Sâyaṇa's explanation is different:—'the son (the sacrificer) assumes a third name unknown to his parents;' that is, Professor Wilson adds, "a name not given at birth...He [Sâyaṇa] cites Baudhâyana, who gives *Somayâjin* [Somayâga sacrificer] as an instance of a third name."

3 *The milkers:* the priests who express the juice. *Triple-backed:* bearer of, or worshipped with, three libations or sacrifices, according to Sâyaṇa; but more probably, dwelling in three high places, heaven, the mountain-top, and the place of sacrifice.

HYMN LXXVI. Soma Pavamâna.

On flows the potent juice, sustainer of the heavens, the strength of gods, whom men must hail with shouts of joy.
The gold-hued, started like a courser by brave men, impetuously shows his vigour in the streams.

2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.

4 Onward he flows, the king of all that sees the light: the Ṛishis' lord hath raised the song of sacrifice;
Even he who is adorned with Sûrya's arrowy beam, father of hymns, whose wisdom is beyond our reach.

5 Like as a bull to herds, thou flowest to the trough, bellowing as a steer upon the waters' lap.
So, best of cheerers, thou for Indra flowest on that we, with thy protection, may o'ercome in fight.

HYMN LXXVII. Soma Pavamâna.

More beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Jagatî.

3 *As 'twere through song:* "now with the rite; *i. e.* at the very time the rite is being performed."—Wilson.

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Jagatî.

2 On flows that ancient one whom, hitherward, from heaven, sped through the region of the air, the falcon snatched.
He, quivering with alarm and terrified in heart before bow-armed Kṛiśânu, holdeth fast the sweet.

3 May those first freshest drops of Soma-juice effused flow on their way to bring us mighty strength in kine.
Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.

4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.
He who hath brought the germ beside the strong one's seat moves onward to the widely-opened stall of kine.

5 The active potent juice of heaven is flowing on, great Varuṇa whom the froward man can ne'er deceive.
Mitra, the holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd.

HYMN LXXVIII. Soma Pavamâna.

RAISING his voice the king hath flowed upon his way: invested with the waters he would win the kine.

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2 *The falcon:* see I. 93. 5. *He:* Soma, according to Sâyaṇa, but more probably the falcon. *Kṛiśânu:* a divine archer who guards the celestial Soma.

3 *Serpents:* the meaning of *ahyaḥ* is uncertain here. Sâyaṇa explains it by *striyaḥ*, women:—'pleasing to look upon like beautiful well-adorned (women).'—Wilson.

4 *He who hath brought the germ:* here the sacrificer and not Soma is meant.—L. *The strong one:* Agni.

5 In this stanza Soma is compared to, or mystically identified with, Varuṇa and Mitra. Sâyaṇa leaves *Varuṇa* unexplained, but interprets *Mitra* by *sarveshâm mitrabhûtaḥ*, '(Soma) the friend of all.'

The Ṛishi is Kavi, of the family of Bhṛigu. The metre is Jagatî.

The fleece holds solid parts as though they were impure, and bright and cleansed he seeks the meeting-place of gods.

2 Thou, Soma, art effused for Indra by the men, balmed in the wood as wave, sage, viewer of mankind.
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting on the boards.

3 Apsarasas who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
They urge the master of the house upon his way, and to the eternal Pavamâna pray for bliss.

4 Soma flows on for us as winner of the kine, winner of thousands, cars, water, and light, and gold;
He whom the gods have made a gladdening draught to drink, the drop most sweet to taste, weal-bringing, red of hue.

5 Soma, as Pavamâna thou, our faithful friend, making for us these real treasures, flowest on.
Slay thou the enemy both near and far away: grant us security and ample pasturage.

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1 *The fleece:* literally, the sheep; the filter made of wool. *Solid parts: tânvâ:* the fragments of stalk which will not pass through the strainer. According to Sâyaṇa, 'with its own covering.'—'the sheep with its fleece.'—Wilson. *The meeting-place of gods:* the vessels which hold the libations assigned to various gods.

2 *Balmed in the wood:* according to Sâyaṇa, 'art driven into the water.' *Bay steeds:* swiftly-running tawny drops. *Boards:* of the Soma-press.

3 *Apsarasas who dwell in waters of the sea:* 'nymphs of the firmament.'—Wilson.

The master of the house: harmyasya sakshaṇim: the Soma. In IX. 71. 4, Sâyaṇa explains these words as 'overpowerer, or stormer of the fort of the enemy,' and in this place as 'the sprinkler of the hall of sacrifice.' *Sakshaṇi*, from the root *sah*, means overpowerer, and from the root *sach*, connected with, especially as master and possessor.

HYMN LXXIX. Soma Pavamâna.

SPONTANEOUS let our drops of Soma-juice flow on, pressed, golden-hued, among the gods of lofty heaven.
Perish among us they who give no gifts of food: perish the godless, may our prayers obtain success.

2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.

3 Yea, verily, foe of hate shown to himself is he, yea, verily, the destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavamâna, men of evil thoughts.

4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown forth.
The pressing-stones devour thee on the ox's hide: sages have milked thee with their hands into the streams.

5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamâna, every single foe, and be thy might shown forth as sweet and gladdening drink.

The Ṛishi is Kaví, of the family of Bhṛigu. The metre is Jagati.

1 *They who give no gifts of food:* I can find no satisfactory explanation of *ishaḥ arâtiyaḥ*, so I give Sâyaṇa's interpretaion as a makeshift. 'May they be destroyed who are the withholders of food from us.'—Wilson.

2 *Urge the horses on:* Sâyaṇa explains *arvataḥ*, horses, by 'strong enemy.' 'By whose aid we encounter the powerful (enemy).'—W.

3 "Soma knows how to defend not only himself, but us also."—L. *The destroyer:* literally, the wolf.

4 *He:* 'the moon.'—L. 'Thy best juice dwells in the navel of heaven, that which receives (the oblation).'—Wilson. *On the ox's hide:* "Although men of the present time pour out the Soma upon the skin of a black antelope and not on a cowhide or oxhide, still it is measured out for sale on an oxhide."—Sâyaṇa.

HYMN LXXX. Soma Pavamâna.

On flows the stream of Soma who beholds mankind: by everlasting law he calls the gods from heaven.
He lightens with the roaring of Bṛihaspati: the lakes have not contained the outpourings of the juice.

2 Thou, powerful Soma, thou to whom the cows have lowed, ascendest, bright with sheen, thine iron-fashioned home.
Thou, lengthening our princes' life and high renown, flowest for Indra as his mighty gladdening drink.

3 Best giver of delight, he flows to Indra's throat, robing himself in might, auspicious one, for fame.
He spreads himself abroad to meet all things that be: the vigorous tawny steed flows sporting on his way.

4 The men, the ten swift fingers, milk thee out for gods, even thee most rich in meath, with thousand flowing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the gods.

5 Deft-handed men with stones, the ten swift fingers, drain thee into waters, thee, the steer enriched with sweets.
Thou, Soma, gladdening Indra and the heavenly host, flowest as Pavamâna like a river's wave.

The Ṛishi is Vasu, of the family of Bharadvâja. The metre is Jagatî.

1 *The roaring of Bṛihaspati:* that is, says Sâyaṇa, the voice or praise of the worshipper. Agni may be intended, as Professor Ludwig suggests.

The lakes: or seas *(samudrâsaḥ)*, probably the Soma-reservoirs. Sâyaṇa takes *na* as a particle of comparison:—'the libations cover (the earth) like rivers.'—Wilson.

2 *Iron-fashioned home:* see IX. 1. 2.

HYMN LXXXI. Soma Pavamâna.

ONWARD to Indra's throat move, beautiful in form, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the hero to bestow his gifts,

2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of gods from yonder and from hence.

3 While thou art cleansed, O Soma, scatter wealth on us; Indu, bestow great bounty as a liberal prince.
Giver of life, with wisdom help to opulence: strew not our home possessions far away from us.

4 Hither let Pûshan Pavamâna come to us, Varuṇa, Mitra, bountiful, of one accord,
The Maruts, Aṣvins, Vâyu, and Bṛihaspati, Savitar, Twashṭar, tractable Sarasvatî.

5 Both Heaven and Earth, the all-invigorating pair, Vidhâtar, Aditi, and Aryaman the god,
Bhaga who blesses men, the spacious Firmament,—let all the gods in Pavamâna take delight.

The Ṛishi is Vasu, of the family of Bharadvâja. The metre is Trishṭup in stanza 5, and Jagatî in the rest of the hymn.

2 *Both the generations:* of gods and men. Sâyaṇa takes *ubhayasya janmanaḥ* with *devânâm*:—'and knowing both races of gods—those who come to (the sacrifice) from the other world and those who (come) from this world.'—Wilson.

3 *Help to opulence:* according to Sâyaṇa, 'help Vasu (the Ṛishi of the hymn) to prosperity.'

4 *Tractable: suyamâ:* easily led (by prayer). According to Sâyaṇa = *suvigrahâ*, beautiful in form.

5 *All-invigorating: viṣvaminve*; 'all-pervading.'—Sâyaṇa. *Vidhâtar:* the Disposer, regarded as a separate deity, as Dhâtar is the Ordainer or Establisher.

HYMN LXXXII. Soma Pavamâna.

EVEN as a king hath Soma, red and tawny bull, been pressed: the wondrous one hath bellowed to the kine.

While purified he passes through the filtering fleece to seat him hawk-like on the place that drops with oil.

2 To glory goest thou, sage with disposing skill, like a groomed steed thou rushest forward to the prize.

O Soma, be thou gracious, driving off distress: thou goest, clothed in butter, to a robe of state.

3 Parjanya is the sire of the leaf-bearing bull: on mountains, in earth's centre hath he made his home.

The waters too have flowed, the sisters, to the kine: he meets the pressing-stones at the belovèd rite.

4 Thou givest pleasure as a wife delights her lord. Listen, O child of Pajrâ, for to thee I speak.

Amid the holy songs go on that we may live: in time of trouble, Soma, watch thou free from blame.

5 As to the men of old thou camest, Indu, unharmed, to strengthen, winning hundreds, thousands,

So now for new felicity flow onward: the waters follow as thy law ordaineth.

The Ṛishi is Vasu, of the family of Bharadvâja. The metre is Trishṭup in stanza 5, and Jagatî in the rest of the hymn.

1 *As a king:* 'magnificent as a king.'—Wilson. *That drops with oil:* Sâyaṇa here explains *ghṛitavantam* by *udakavantam*, watery.

2 *To a robe of state: nirṇijam:* 'to the cleansing (vessel).'—Wilson.

3 *Parjanya:* the god of the rain-cloud, who makes the leafy Soma plant grow. *In earth's centre:* in the oblation.

4 *Pajrâ:* according to Sâyaṇa, the earth. The St. Petersburg Lexicon explains the word as meaning the moist fresh Soma-plant of which Soma, the juice, is the child.

HYMN LXXXIII. Soma Pavamâna.

SPREAD is thy cleansing filter, Brahmaṇaspati: as prince, thou enterest its limbs from every side.

The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

2 High in the seat of heaven is spread the scorcher's sieve: its threads are standing separate, glittering with light.

The swift ones favour him who purifieth this: with consciousness they stand upon the height of heaven.

3 The foremost spotted steer hath made the Mornings shine, and yearning after strength sustains all things that be.

By his high wisdom have the mighty sages wrought: the Fathers who behold mankind laid down the germ.

4 Gandharva verily protects his dwelling-place; wondrous, he guards the generations of the gods.

Lord of the snare, he takes the foeman with the snare: those who are most devout have gained a share of meath.

The Ṛishi is Pavitra. The metre is Jagatî.

1 What Brahmaṇaspati's filter is, is not clear. The ordinary Soma-filter can hardly be intended.

The raw: uncooked oblation. *Which bear:* 'bearing (the sacrifice).'—Wilson. *This:* according to Sâyaṇa, to this filter. Professor Ludwig thinks that Agni or Sûrya is meant by '*tat.*'

2 *The scorcher's sieve:* 'The filter of the foe-scorching (Soma).'—Wilson.

The swift ones: 'his swift-flowing (juices) protect the purifier (the worshipper).'—Wilson.

3 *The mighty sages:* those who possess supernatural wisdom; the gods. *The Fathers:* "The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers."—Wallis, *Cosmology of the R. V.*, p. 72. See X. 64. 14.

4 *Gandharva:* here, the Sun. *His:* Soma's.

5 Rich in oblations! robed in cloud, thou compassest
oblation, sacrifice, the mighty seat of gods.
King, on thy chariot-sieve thou goest up to war, and
with a thousand weapons winnest lofty fame.

HYMN LXXXIV. Soma Pavamâna.

Flow, cheering gods, most active, winner of the
flood, for Indra, and for Vâyu, and for Varuṇa.
Bestow on us to-day wide room with happiness, and
in thine ample dwelling laud the host of heaven.

2 He who hath come anear to creatures that have life,
immortal Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu,
like Sûrya, follows closely after Dawn.

3 He who is poured with milk, he who within the plants
hastes bringing treasure for the happiness of gods,
He, poured forth in a stream flows with the lightning's
flash, Soma who gladdens Indra and the host of
heaven.

4 Winner of thousands, he, this Soma, flows along,
raising a vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he
sinks within the jars, he rests in Indra's heart.

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5 *Robed in cloud: nabhaḥ:* meaning, water from the clouds. *With a thousand weapons:* more literally, having a thousand, that is, countless, sharp points. 'Thousand-rayed.'—Ludwig.

The Ṛishi is Prajâpati, son of Vâk. The metre is Jagatî.

1 *In thine ample dwelling:* 'on the spacious sacrificial ground.'—Sâyaṇa.

2 The second line is obscure. Professor Wilson translates, after Sâyaṇa:—'Indu, binding and loosing, accompanies the sacrifice (for its protection) as the sun the dawn;' that is, binding or connecting the sacrifice with the gods and loosing or separating it from the Asuras or evil spirits. But this explanation is unsatisfactory. Professor Ludwig suggests that 'union' refers to Soma's binding together heaven and earth, gods and men, and for the meaning of 'release' he refers to IX. 68. 5.

5 The kine with milk dress him who makes the milk increase, Soma, amid the songs, who finds the light of heaven.
Winner of wealth, the effectual juice is flowing on, singer and sage by wisdom, dear as heaven itself.

HYMN LXXXV. Soma Pavamâna.

FLOW on to Indra, Soma, carefully effused: let sickness stay afar together with the fiend.
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence.

2 O Pavamâna, urge us forward in the fight: thou art the vigour of the gods, the well-loved drink.
Smite thou our enemies who raise the shout of joy: Indra, drink Soma-juice, and drive away our foes.

3 Unharmed, best cheerer, thou, O Indu, flowest on: thou, even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as sovran of this world.

4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightful meath.
Winning us land and waters, flow thou hitherward: rainer of bounties, Soma, make broad way for us.

5 Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once.
Carefully cleansed and decked like a prize-winning steed, O Soma, thou hast flowed down within Indra's throat.

The Rishi is Vena, of the family of Bhṛigu. The metre is Trishṭup in stanzas 11 and 12, and Jagatî in the rest of the hymn.

1 *With the fiend: rakshasâ saha:* 'and the *Rákshasas.*'—Wilson.

6 Flow onward sweet of flavour for the heavenly race, for Indra sweet, whose name is easily invoked:
Flow sweet for Mitra, Varuṇa, and Vâyu, rich in meath, inviolable for Bṛihaspati.

7 Ten rapid fingers deck the courser in the jar: with hymns the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.

8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.
Let no oppression master this our holy work: may we, O Indu, gain all opulence through thee.

9 The steer who sees afar hath risen above the sky: the sage hath caused the lights of heaven to give their shine.
The king is passing through the filter with a roar: they drain the milk of heaven from him who looks on men.

10 High in the vault of heaven, unceasing, honey-tongued, the loving ones drain out the mountain-haunting steer,—
The drop that hath grown great in waters, in the lake, meath-rich, in the stream's wave and in the cleansing sieve.

11 The loving ones besought with many voices the eagle who had flown away to heaven.
Hymns kiss the youngling worthy of laudation, resting on earth, the bird of golden colour.

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9 *The steer who sees afar:* wise Soma.

10 *The loving ones: venâḥ:* the gods. According to Sâyaṇa, great Ṛishis, called Venas. *The mountain-haunting steer:* the Soma-plant which grew on mountains.

11 Soma in this stanza is *the eagle, the youngling* or infant, and *the bird of golden colour.*

12 High to the vault of heaven Gandharva rises, beholding all the varied forms of Soma.
His ray hath shone abroad with gleaming splendour: pure, he hath lighted both the worlds, the parents.

HYMN LXXXVI. Soma Pavamâna.

THY gladdening draughts, O Pavamâna, urged by song flow swiftly of themselves like sons of fleet-foot mares.
The drops of Soma-juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.

2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma-drops rich in meath, waves, to the thunder-armed, to Indra, like milch-kine who seek their calf with milk.

3 Like a steed urged to battle, finder of the light, speed onward to the cloud-born reservoir of heaven,
A steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.

4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamâna, poured with milk into the vat.
The Ṛishis have poured in continuous Soma-drops, ordainers who adorn thee, friend whom Ṛishis love.

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12 *Gandharva:* here Sûrya or the Sun. See Wallis, *Cosmology of the Ṛigveda*, p. 36.

The Ṛishis are various. See Index of Hymns, and Professor Max Müller's *Rig-veda Sanhitâ (Hymns to the Maruts)*, Introduction, p. LXV. The metre is Jagatî throughout the hymn.

3 *Speed onward:* hasten to pour down the rain from the cloud.

4 *Friend whom Ṛishis love: ṛishishâṇa:* the word does not occur elsewhere, and its precise meaning is uncertain. 'O *ṛishi*-enjoyed.'—Wilson. 'Thou who playest the part of a Ṛishi.'—Ludwig.

5 O thou who seest all things, sovran as thou art and passing strong, thy rays encompass every form.
Pervading with thy natural powers thou flowest on, and as the whole world's lord, O Soma, thou art king.

6 The beams of Pavamâna, sent from earth and heaven, his ensigns who is ever stedfast, travel round.
When on the sieve the golden-hued is cleansed he rests within the vats as one who seats him in his place.

7 Served with fair rites he flows, ensign of sacrifice: Soma advances to the meeting-place of gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.

8 The sovran dips him in the sea and in the streams, and set in rivers with the waters' wave moves on.
High heaven's sustainer at the central point of earth, raised on the fleecy surface Pavamâna stands.

9 He on whose high decree the heavens and earth depend hath roared and thundered like the summit of the sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.

10 He, light of sacrifice, distils delicious meath, most wealthy, father and begetter of the gods.
He, gladdening, best of cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.

11 The vigorous and far-seeing one, the lord of heaven, flows, shouting to the beaker, with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the steer made beautiful by rivers and by sheep.

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8 *The sea* and *the streams* are the firmament and its waters. Soma is said to combine with the solar rays in the clouds, and thus to cause the rain to descend. *Central point of earth:* the place of sacrifice.

11 *By rivers and by sheep:* by the purifying waters and the woollen strainer.

12 In forefront of the rivers Pavamâna speeds, in forefront of the hymn, foremost among the kine.
He shares the mighty booty in the van of war: the well-armed steer is purified by worshippers.

13 This heedful Pavamâna, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.
O Indra, through thy wisdom, by thy thought, O sage, Soma flows bright and pure between the earth and heaven.

14 He, clad in mail that reaches heaven, the holy one, filling the firmament, stationed amid the worlds,
Knowing the realm of light, hath come to us in rain: he summons to himself his own primeval sire.

15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.

16 Indu hath started forth for Indra's meeting-place, and slights not as a friend the promise of his friend.
Soma comes onward like a youth with youthful maids and gains the beaker by a course of hundred paths.

17 Your songs, exhilarating, tuneful, uttering praise are come into the places where the people meet.
Worshippers have exalted Soma with their hymns, and milch-kine have come near to meet him with their milk.

18 O Soma, Indu, while they cleanse thee, pour on us accumulated, plentiful, nutritious food,

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14 *His own primeval sire:* or, the ancient father of this (All). Indra is meant.

15 *He:* Soma. *His form:* Indra's. *His race:* Indra and the gods.

16 *Slights not as a friend the promise of his friend:* 'the friend leaves not the stomach of his friend.'—Wilson. Sâyaṇa derives *saṅgiram* from *saṃgṛî*, to swallow, instead of from *saṃgṛî*, to assent. *Hundred paths:* through the interstices of the wool.

Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and meath.

19 Far-seeing Soma flows, the steer, the lord of hymns, the furtherer of day, of morning, and of heaven.
Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.

20 On, with the singers, flows the sage upon his way, and guided by the men hath roared about the vats.
He, showing Trita's name, hath caused the meath to flow, that Vâyu and that Indra may become his friends.

21 He, being purified, hath made the Mornings shine: this, even this is he who gave the rivers room.
He made the three times seven pour out the milky flow: Soma, the cheerer, yields whate'er the heart finds sweet.

22 Flow onward, Soma, in thine own celestial forms, flow, Indu, poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men thou madest Sûrya mount to heaven.

23 Pressed out with stones thou flowest onward to the sieve, O Indu, entering the depths of Indra's throat.
Far-sighted Soma, now thou lookest on mankind: thou didst unbar the cow-stall for the Angirasas.

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18 *Thrice a day:* at the three appointed sacrifices.

20 *Showing Trita's name:* literally, begetting, that is, making *(janayan)* the name of Trita; meaning probably, as Prof. Ludwig suggests, reminding us of Trita. 'Generating the water of the three-fold (Indra).'—Wilson.

21 *The three times seven:* the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the three-fold division of the heavens. According to Sâyaṇa, cows are meant.

23 *Thou didst unbar the cow-stall:* didst recover the cattle stolen by the Paṇis, that is the rays of light that the fiends of darkness had carried off; the great deed of Indra being ascribed to Soma his inspirer.

24 In thee, O Soma, while thou purifiedst thee, high-thoughted sages, seeking favour, have rejoiced.
Down from the heavens the falcon brought thee hitherward, even thee, O Indu, thee whom all our hymns adorn.

25 Seven milch-kine glorify the tawny-coloured one while with his wave in wool he purifies himself.
The living men, the mighty, have impelled the sage into the waters' lap, the place of sacrifice.

26 Indu, attaining purity, plunges through the foe, making his ways all easy for the pious man.
Making the kine his mantle, he, the lovely sage, runs like a sporting courser onward through the fleece.

27 The ceaseless watery fountains with their hundred streams sing, as they hasten near, to him the golden-hued.
Him, clad in robes of milk, swift fingers beautify on the third height and in the luminous realm of heaven.

28 These are thy generations of celestial seed: thou art the sovran lord of all the world of life.
This universe, O Pavamâna, owns thy sway; thou, Indu, art the first establisher of Law.

29 Thou art the sea, O sage who bringest all to light: under thy law are these five regions of the world.
Thou art removed beyond the earth, beyond the heavens: thine are the lights, O Pavamâna, thine the Sun.

30 Thou in the filter, Soma Pavamâna, art purified to support the region for the gods.

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25 *Seven milch-kine:* the celestial rivers.

26 *Making the kine his mantle:* he who is afterwards covered or mingled with milk.

29 *Thou art the sea:* Soma and the sea being alike producers of rain.

30 *The region:* mid-air; the firmament. *The chief, the longing men:* the zealous priests.

The chief, the longing men have sought to hold thee fast, and all these living creatures have been turned to thee.

31 Onward the singer travels o'er the fleecy sieve: the tawny steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the child who claims our praise.

32 He hath assumed the rays of Sûrya for his robe, spinning, as he knows how, the triply-twisted thread.
He, guiding to the newest rules of holy law, comes as the lord of women to the meeting-place.

33 On flows the king of rivers and the lord of heaven: he follows with a shout the paths of holy law.
The golden-hued is poured forth with his hundred streams, wealth-bringer, lifting up his voice while purified.

34 Fain to be cleansed, thou, Pavamâna, pourest out, like wondrous Sûra, through the fleece, an ample sea.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.

35 Thou, Pavamâna, sendest food and power in streams: thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and far-seeing bearer-up of heaven.

36 The sisters seven, the mothers, stand around the babe, the noble, new-born infant, skilled in holy song,

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32 *Spinning...the triply-twisted thread:* bearing his part in morning, noon-day, and evening sacrifice. *The lord: patiḥ:* explained by Sâyaṇa as *pâlakaḥ*, protector. *The meeting-place:* 'the consecrated (vessel).'—Wilson.

34 *Like wondrous Sûra:* adorable like the Sun.

36 *The sisters seven:* the great rivers which may provide water for Soma-sacrifices. *Gandharva:* frequently identified with the Sun, here means Soma who "symbolizes at the same time the fructifying waters of heaven and liquid light." See Wallis, *Cosmology of the Ṛigveda, p. 37.*

Gandharva of the floods, divine, beholding men,
Soma, that he may reign as king of all the world.

37 As sovran lord thereof thou passest through these worlds, O Indu, harnessing thy tawny well-winged mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree.

38 O Soma, thou beholdest men from every side: O Pavamâna, steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.

39 Winner of gold and gear and cattle flow thou on, set as impregner, Indu, 'mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.

40 The wave of flowing meath hath wakened up desires: the steer enrobed in milk plunges into the streams.
Borne on his chariot-sieve the king hath risen to war, and with a thousand weapons won him high renown.

41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbours steeds.

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38 *Through these:* there is no substantive. Sâyaṇa suplies *apaḥ* waters.

40 *Desires:* the meaning of *vanandḥ:* is not certain: 'voices (of praise).'—Wilson. *With a thousand weapons:* *sahasrabhṛishṭiḥ:* more literally, having a thousand edges or sharp points. Cp. IX. 83. 5.

41 *The blessing:* this seems to be very nearly the meaning of *brahma* here. But the word may as usual be rendered by prayer, or devotion. 'Solicit Indra (to give) us food productive of progeny.'—Wilson.

42 When days begin, the strong juice, lovely, golden-hued, is recognized by wisdom more and more each day.
He, stirring both the races, goes between the two, the bearer of the word of men and word of gods.
43 They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.
44 Sing forth to Pavamâna skilled in holy song: the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a playful horse the tawny steer hath run.
45 Dweller in floods, king, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one home with wealth.

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42 *When days begin:* according to Sâyaṇa, early in the morning. The commencement of the year is more probably intended. The second half of the stanza is obscurely expressed. It appears to mean that Soma acts as a mediator between heaven and earth, urging men to offer, and the gods to receive, worship, bearing up to heaven the hymns and praises of human worshippers and bringing back to them the assurance that their petitions will be granted. Sâyaṇa's explanation is different: 'approaching the two men (the praiser and the worshipper or secular and sacred people) he passes in the midst (of heaven and earth, bestowing), upon the upholder (of the rite) both human and divine (riches).'—Wilson. I follow Prof. Ludwig who takes *dhartari* as nominative singular.

43 *At the stream's breathing-place:* where the stream seems to stay still for a moment to recover breath. *Cleansing with gold:* with gold-ringed fingers. *The animal:* Soma.

45 *As measurer of days:* Soma being identified with the Moon, two of whose names are Soma (whence *Sombâr*, Monday), and Indu.

46 Loosed is the heavens' support, the uplifted cheering juice: the triply-mingled draught flows round into the worlds.
The holy hymns caress the stalk that claims our praise, when singers have approached his beauteous robe with song.

47 Thy streams that flow forth rapidly collected run over the fine fleece of the sheep as thou art cleansed.
When, Indu, thou art balmed with milk between the boards, thou sinkest in the jars, O Soma, when expressed.

48 Winner of power, flow, Soma, worthy of our laud: run onward to the fleece as well-belovèd meath.
Destroy, O Indu, all voracious Râkshasas: with brave sons in the assembly let our speech be bold.

HYMN LXXXVII. Soma Pavamâna.

Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee beauteous like an able courser, forth to the sacred grass with reins they lead thee.

2 Indu, the well-armed god, is flowing onward, who quells the curse and guards from treacherous onslaught,
Father, begetter of the gods, most skilful, the buttress of the heavens and earth's supporter.

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46 *Triply-mingled:* or, poured into three vessels, the *droṇakalaśa*, *âdhavanîya*, and *pûtabhṛit*. *Robe:* the integuments which cover the juice: that is the exterior of the stalk and shoots.

47 *Between the boards:* of the Soma-press: 'in the ladles.'—Wilson. The balming with milk follows the pressing, and is here mentioned proleptically.

The Ṛishi is Uśanâ, son of Kavi. The metre is Trishṭup.

3 Ṛishi and sage, the champion of the people, deft and sagacious, Uṣanâ in wisdom,
He hath discovered even their hidden nature, the cows' concealed and most mysterious title.

4 This thine own Soma rich in meath, O Indra, steer for the steer, hath flowed into the filter.
The strong free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.

5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.
These have been sent forth, purified by strainers, like steeds who rush to battle fain for glory.

6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.
Thou whom the falcon brought bring dainty viands, bestir thyself and send us strength and riches.

7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the courser;
Like a strong bull who whets his horns keen-pointed, like a brave warrior in the fray for cattle.

8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.
Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven.

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3 *Uṣanâ in wisdom:* as wise as the celebrated Uṣanâ. Sâyaṇa explains differently, regarding Uṣanâ as the discoverer: '*Uṣanas*—he verily by his poetic gift discovered the secret milk of those cows which was hidden and concealed.'—Wilson. By *title* or name of the cows, water appears to be intended.

4 *Steer for the steer:* or, strong for the strong.

5 *Mighty strength immortal:* 'ample food and ambrosia.'—Wilson.

8 *From out the loftiest mountain:* Sâyaṇa makes *antaradreḥ* depend upon *kûchit*, somewhere: 'This Soma stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain.'—Wilson. Professor Grassmann translates: 'Er ist entsprungen aus dem höchsten Pressstein.' 'He hath sprung forth from the most lofty press-stone.'

9 Cleansing thyself, and borne along with Indra,
Soma, thou goest round the herd of cattle.
May thy praise help us, mighty one, prompt giver,
to the full ample food which thou bestowest.

HYMN LXXXVIII. Soma Pavamâna.

FOR thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing—
Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.

2 Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus in the battle.

3 Like Vâyu with his team, moving at pleasure, most gracious when invoked like both Nâsatyas,
Thou, Soma, of thyself, hast every blessing, giver of wealth like song-inspiring Pûshan.

4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vṛitras, fort-destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.

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9 *The herd of cattle:* Soma accompanies Indra in his expedition to recover the stolen cattle.—Sâyaṇa. Or the cattle or cows may be the milk with which Soma is mixed.

The Ṛishi is Uṣanâ the son of Kavi. The metre is Trishṭup.

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Professor Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308, of his *Rigveda*. Professor Wilson, following Sâyaṇa, translates:—'After this (*i. e.* after the harnessing of the waggon.—Note) may all the races of men expecting our (attack) go to the desirable battle.' 'Now let the races of all men, rising up like trees, come near to him in order to obtain success,' would, according to Professor Grassmann, be nearer the meaning.

4 *Pedu's horse:* given to him by the Aṣvins. See I. 116. 6; 117. 9; 118. 9; 119. 10.

5 Like Agni loosed amid the forest, lightly he shows his fury in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamâna sends his current.
6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, lightly like rivers running lowly seaward.
7 Flow onward like the potent band of Maruts, like that celestial host whom none revileth.
Quickly be gracious unto us like waters, like sacrifice victorious thousand-fashioned.
8 Thine are king Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the belovèd, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamâna.

THIS chariot-horse hath moved along the pathways, and Pavamâna flowed like rain from heaven.
With us hath Soma with a thousand currents sunk in the wood, upon his mother's bosom.
2 King, he hath clothed him in the robe of rivers, mounted the straightest-going ship of Order.
Sped by the hawk the drop hath waxed in waters: the father drains it, drains the father's offspring.

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7 *Like sacrifice:* according to Sâyaṇa, *yajnaḥ*, sacrifice, means here, worthy of sacrifice:—'(thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson.

8 This stanza is found also in Book I. 91. 3.

The Ṛishi is Uṣanâ son of Kavi. The metre is Trishṭup.

2 *The father drains it:* "The scholiast finds it difficult to make sense of this: *pitá (pálako lokaḥ)* he supposes to mean the *Adhwaryu*, who extracts the juice of the *Soma* which is born from the heaven as from a father; or the first milker may be the *yajamâna* and the second the *Adhwaryu;* or *duhe* may be repeated out of respect."—Wilson.

3 They come to him, red, tawny, lord of heaven, the watchful guardian of the meath, the lion.
First, hero in the fight, he seeks the cattle, and with his eye the steer is our protector.
4 They harness to the broad-wheeled car the mighty courser whose back bears meath, unwearied, awful.
The kindred sisters brighten him, and strengthen—these children of one dame—the vigorous racer.
5 Four pouring out the holy oil attend him, sitting together in the same container.
To him they flow, when purified, with homage, and still, from every side, are first about him.
6 He is the buttress of the heavens, supporter of earth, and in his hand are all the people.
Be the team's lord a well to thee the singer: cleansed is the sweet plant's stalk for deed of glory.
7 Fighting, unconquered, come where gods are feasted; Soma, as Vṛitra-slayer flow for Indra.
Vouchsafe us ample riches very splendid: may we be masters of heroic vigour.

HYMN XC. Soma Pavamâna.

Urged on, the father of the earth and heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand containing every treasure.
2 To him the tones of sacred song have sounded, the steer with triple back, the life-bestower.

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5 *Four:* the quarters of the sky. *Container:* the firmament.

6 *The team's lord:* Soma, as resembling Vâyu. Cp. IX. 88. 3. Sâyaṇa explains differently: 'may *(Soma)* the fountain (of desires) be possessed of horses for thee (his) adorer.'—Wilson.

The Ṛishi is Vasishṭha. The metre is Trishṭup.

1 *Father: janitâ:* generator, of earth by sending rain, and of heaven by obtaining oblations for the gods.—Sâyaṇa.

2 *With triple back:* or, found on three heights, firmament, mountain, and altar. See IX. 71. 7.

Dwelling in wood as Varuṇa in rivers, lavishing treasure he distributes blessings.

3 Great conqueror, warrior-girt, lord of all heroes, flow on thy way as he who winneth riches;
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.

4 Giving security, lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.

5 O Soma, gladden Varuṇa and Mitra; cheer, Indu Pavamâna! Indra, Vishṇu.
Cheer thou the gods, the company of Maruts: Indu, cheer mighty Indra to rejoicing.

6 Thus like a wise and potent king flow onward, destroying with thy vigour all misfortunes.
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI. Soma Pavamâna.

As for a chariot-race, the skilful speaker, chief, sage, inventor, hath, with song, been started.
The sisters ten upon the fleecy summit drive on the car-horse to the resting-places.

2 The drop of Soma pressed by wise Nahushyas becomes the banquet of the heavenly people—
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.

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4 *Call to us:* send us with thy shout or roar.

6 The hymn ends with the usual concluding half-line of the hymns ascribed to the Vasishṭhas.

The Ṛishi is Kasyapa son of Marîchi. The metre is Trishṭup.

1 *The skilful speaker:* Soma who makes us eloquent. *The resting-places: sadmâni:* the seats, the reservoirs in which he settles.

2 *Nahushyas:* probably a neighbouring people. See VI. 46. 7, and note on *Nahushas* which has the same meaning.

3 Steer roaring unto steer, this Pavamâna, this juice runs to the white milk of the milch-cow.
Through thousand fine hairs goes the tuneful singer, like Sûra by his fair and open pathways.
4 Break down the strong seats even of the demons: cleansing thee, Indu, robe thyself in vigour.
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.
5 Prepare the forward paths in ancient manner for the new hymn, thou giver of all bounties.
Those which are high and hard for foes to conquer may we gain from thee, active! food-bestower!
6 So purifying thee vouchsafe us waters, heaven's light, and cows, offspring and many children.
Give us health, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII. Soma Pavamâna.

THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer.
He hath gained song and vigour while they cleansed him, and hath rejoiced the gods with entertainments.
2 He who beholdeth man hath reached the filter: bearing his name, the sage hath sought his dwelling.
The Ṛishis came to him, seven holy singers, when in the bowls he settled as invoker.

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3 *Sûra:* Sûrya, the Sun. *Fair and open: adhvasmabhiḥ:* 'imperishable.'—Wilson.

5 *Those:* portions of thee, according to Sâyaṇa.

6 In the second half of the stanza, instead of taking *uru*, wide, ample, with *kshetram*, field, land, Sâyaṇa joins it, as = *urvîṇi*, with *jyotîṅishi*, lights:—'make our land prosper, diffuse the luminaries widely (in the firmament).'—Wilson.

The Ṛishi is Kaśyapa son of Marîchi. The metre is Trishṭup.

2 *The Ṛishis:* according to Sâyaṇa, Bharadvâja, Kaśyapa, Gotama, Atri, Viśvâmitra, Jamadagni, Vasishṭha.

3 Shared by all gods, most wise, propitious, Soma goes,
while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom: to the five
tribes the sage attains with labour.

4 In thy mysterious place, O Pavamâna Soma, are all
the gods, the thrice-eleven.
Ten on the fleecy height with godlike natures, and
seven fresh rivers, brighten and adorn thee.

5 Now let this be the truth of Pavamâna, there where
all singers gather them together,
That he hath given us room and made the daylight,
hath holpen Manu and repelled the Dasyu.

6 As the priest seeks the station rich in cattle, like a
true king who goes to great assemblies,
Soma hath sought the beakers while they cleansed
him, and, like a wild bull, in the wood hath settled.

HYMN XCIII. Soma Pavamâna.

Ten sisters, pouring out the rain together, swift-
moving thinkers of the sage, adorn him.
Hither hath run the gold-hued child of Sûrya, and
reached the vat like a fleet vigorous courser.

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3 *The five tribes:* the five Âryan tribes. According to Sâyaṇa, 'the five classes of beings,' *i. e.*, four castes and the Nishâdas.

4 *The thrice-eleven:* see I. 139. 11. *Ten:* the fingers.

5 *Manu:* as the representative of the Âryan race.

6 *The station rich in cattle:* 'the hall where the victim is stationed.'—Wilson. *To great assemblies:* or, to war and battle. *The wood:* the wooden vat or reservoir.

The Ṛishi is Nodhas, the son of Gotama. The metre is Trishṭup.

1 *Ten sisters:* the fingers which press out the juice of the Soma-plant. *Thinkers:* or thoughts, devotions. According to Sâyaṇa, fingers. *Child of Sûrya:* Sâyaṇa explains *jâḥ*, offspring, by *jâyâḥ* wives, *i. e.*, the quarters of the heaven, called Sûrya's wives because they are made manifest by his rays.

2 Even as a youngling shouting with his mothers, the bounteous steer hath flowed along with waters.
As youth to damsel, so with milk he hastens on to the appointed meeting-place, the beaker.
3 Yea, swollen is the udder of the milch-cow: thither in streams goes very sapient Indu.
The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.
4 With all the gods, O Indu Pavamâna, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
5 Now unto us mete riches, while they cleanse thee, all-glorious, swelling wealth, with store of heroes.
Long be his life who worships thee, O Indu. May he enriched with prayer, come soon and early.

HYMN XCIV. Soma Pavamâna.

When beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.

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3 *The head and chief:* 'the elevated *Soma*.'—Wilson.

4 *Send us:* more literally, open or disclose to us.

5 The hymn ends with the half-line which is the special conclusion of the hymns ascribed to Nodhâs. See Book I. 58, 60—64.

The Rishi is Kaṇva, of the family of Angiras. The metre is Trishṭup.

1 The meaning is apparently: when the beautifying waters hasten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for light and life. Soma flows on in his wisdom, blent with the waters, and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

2 The worlds expand to him who from aforetime found
light to spread the law of life eternal.
The swelling songs, like kine within the stable, in
deep devotion call aloud on Indu.

3 When the sage bears his holy wisdom round him,
like a car visiting all worlds, the hero,
Becoming fame, 'mid gods, unto the mortal, wealth
to the skilled, worth praise 'mid the ever-present.

4 For glory born he hath come forth to glory: he
giveth life and glory to the singers.
They, clothed in glory, have become immortal. He,
measured in his course, makes frays successful.

5 Stream to us food and vigour, kine and horses: give
us broad lights and fill the gods with rapture.
All these are easy things for thee to master: thou,
Pavamâna Soma, quellest foemen.

HYMN XCV. Soma Pavamâna.

Loud neighs the tawny steed when started, settling
deep in the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then
shall he, through his powers, engender praise-songs.

2 As one who rows drives on his boat, he, gold-hued,
sends forth his voice, loosed on the path of Order.
As god, the secret names of gods he utters, to be
declared on sacred grass more widely.

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3 The stanza is somewhat obscure. *Worth praise:* or, adorable. *The ever-present:* the gods who come to help men. Professor Wilson, following Sâyaṇa, translates the second line: 'then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places of sacrifice for the preservation of the riches he has given.'

5 *All these:* All the Râkshasas, according to Sâyaṇa.

The Ṛishi is Praskaṇva of the family of Kaṇva. The metre is Trishṭup.

1 *Deep in the wooden vessel:* literally, 'in the belly of the wood.'

2 *He utters:* reveals to the priest who is to declare them at sacrifice.

3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.

4 They drain the stalk, the steer who dwells on mountains, even as a bull who decks him on the upland.
Hymns follow and attend him as he bellows: Trita receives the mighty lord in ocean.

5 Sending thy voice out as director, loosen the invoker's thought, O Indu, as they cleanse thee.
While thou and Indra rule for our advantage, may we be masters of heroic vigour.

HYMN XCVI. Soma Pavamâna.

In forefront of the cars forth goes the hero, the leader, winning spoil: his host rejoices.
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.

2 Men decked with gold adorn his golden tendril, incessantly with steed-impelling homage.
The friend of Indra mounts his car: well-knowing, he comes thereon to meet a glad reception.

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4 *Trita:* the preparer of the celestial Soma.

The mighty lord: varuṇam: here meaning Soma; 'the defeater of enemies.'—Wilson. *In ocean:* in the firmament.

5 *As director: upavakteva: upavaktâ* here appears to mean Adhvaryu: *Yathâdhvaryuḥ.*—Sâyaṇa. *Loosen the invoker's thought:* aid the Hotar or invoking priest to give free utterance to his thought or hymn.

The Ṛishi is Pratardana son of Divodâsa. The metre is Trishṭup.

1 *Of lasting colours: rabhasâni:* 'hastily made.'—Wilson. 'Brilliant.'—Grassmann.

2 *Steed-impelling:* urging him on, as a whip urges on a horse.

3 O god, for service of the gods flow onward, for food sublime, as Indra's drink, O Soma.
Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee.

4 Flow for prosperity and constant vigour, flow on for happiness and high perfection.
This is the wish of all these friends assembled: this is my wish, O Soma Pavamâna.

5 Father of holy hymns, Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Sûrya's generator, the father who begat Indra and Vishṇu.

6 Brahman of gods, the leader of the poets, Ṛishi of sages, bull of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.

7 He, Soma Pavamâna, like a river, hath stirred the wave of voice, our songs and praises.
Beholding these inferior powers in cattle, he rests among them as a steer well-knowing.

8 As gladdener, warrior ne'er subdued in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamâna, urge O Indu, speeding the kine, the plant's wave on to Indra.

9 Dear, grateful to the gods, on to the beaker moves Soma, sweet to Indra, to delight him.

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3 *From the vast:* from the wide firmament. There is no substantive in the text.

6 *Brahman of gods:* thou art Bṛihaspati, the Lord of Prayer, among the gods, or, chief among the priests. *Axe:* perhaps, the lightning.—L. According to the St. Petersburg Lexicon, *svadhitiḥ* here means a tree with very hard wood. See V. 32. 10.

7 The second line is obscure. Professor Wilson translates: "the showerer (of benefits) beholding the hidden (treasure) presides over these irresistible powers, knowing about the cattle."

8 *Ne'er subdued in battle:* or, in fight unwounded.

With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.

10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,
Warding off curses, king of all existence, he shall find way for prayer the while they cleanse him.

11 For our sage fathers, Soma Pavamâna, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.

12 As thou didst flow for Manu life-bestowing, foe-queller, comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.

13 Flow onward, Soma, rich in sweets and holy, enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.

14 Pour, hundred-streamed, winner of thousands, mighty at the gods' banquet, pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.

15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,
Like fresh milk poured by Aditi, like passage in ample room, or like a docile car-horse.

16 Cleansed by the pressers, armed with noble weapons, stream to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory: god, Soma, send us kine, and send us Vâyu.

---

9 *Goes to the assembly:* 'proceeds like a strong horse to battle.'—Wilson.

11 *The enclosures:* the obstructions which keep the rain from falling.

13 *Full of fatness: ghṛitavânti:* according to Sâyaṇa, 'water-holding.'

15 *By Aditi:* regarded as the Cosmic Cow.

16 *Vâyu:* the breath of life, life.—Sâyaṇa.

17 They deck him at his birth, the lovely infant, the Maruts with their troop adorn the car-horse.
By songs a poet and a sage by wisdom, Soma goes singing through the cleansing filter.

18 Light-winner, Ṛishi-minded, Ṛishi-maker, hymned in a thousand hymns, leader of sages,
A steer who strives to gain his third form, Soma is, like Virâj, resplendent as a singer.

19 Hawk seated in the bowls, bird wide-extended, the banner seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great bull tells his fourth form and declares it.

20 Like a fair youth who decorates his body, a courser rushing to the gain of riches,
A steer to herds, so, flowing to the beaker, he with a roar hath passed into the ladles.

21 Flow on with might as Pavamâna, Indu: flow loudly roaring through the fleecy filter.
Enter the ladles sporting, as they cleanse thee, and let thy gladdening juice make Indra joyful.

22 His streams have been effused in all their fulness, and he hath entered, balmed with milk, the beakers.
Singing his psalm, well-skilled in song, a chanter, he comes as 'twere to his friend's sister roaring.

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18 *His third form:* the form that he wears in heaven; 'the third region (heaven).'—Wilson. *Virâj:* splendid or most illustrious Indra.—Sâyaṇa.

19 *The banner: drapsaḥ:* usually meaning, a drop, or a spark. See IV. 13. 2.

His fourth form: the Moon. According to Sâyaṇa, the region of the moon which is said to be above that of the sun.

22 *As 'twere to his friend's sister:* Sâyaṇa explains *jâmim*, sister, by *jâyâm*, wife: 'like (a libertine) to the wife of a friend.'—Wilson. The meaning is probably no more than 'as lover to his darling' in the following stanza.

23 Chasing our foes thou comest, Pavamâna! Indu, besung, as lover to his darling.
As a bird flies and settles in the forest, thus Soma settles, purified, in beakers.
24 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.
He, gold-hued, rich in boons, brought to the waters, hath roared within the beaker of the pious.

HYMN XCVII. Soma Pavamâna.

MADE pure by this man's urgent zeal and impulse, the god hath to the gods his juice imparted.
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.
2 Robed in fair raiment meet to wear in battle, a mighty sage pronouncing invocations,
Roll onward to the press-boards as they cleanse thee, far-seeing at the feast of gods, and watchful.
3 Dear, he is brightened on the fleecy summit, a prince among us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.
4 Let us sing praises to the gods: sing loudly, send ye the Soma forth for mighty riches.
Let him flow, sweetly-flavoured, through the filter, and let our pious one rest in the beaker.
5 Winning the friendship of the deities, Indu flows in a thousand streams to make them joyful.

The Ṛishis are Vasishṭha and others, whose names are given in the Index of Hymns. The metre is Trishṭup.

1 *Urgent zeal and impulse: hemanâ*, by impulse (from the root *hi*) is said by Sâyaṇa to mean 'by gold,' that is, by the gold-adorned hand of the priest. *Measured seats supplied with cattle:* 'the halls prepared (for sacrifice) containing victims.'—Wilson. *Singing:* the sound of the flowing juice is compared to the priest's recitation of sacred texts.

Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.

6 Flow, gold-hued, cleansing thee, to enrich the singer: let thy juice go to Indra to support him.
Come nigh, together with the gods, for bounty. Do ye preserve us evermore with blessings.

7 The god declares the deities' generations, like Uṣanâ, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild-boar, singing with his foot, advances.

8 The swans, the Vṛishagaṇas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamâna meet for praises, and sound in concert their resistless music.

9 He follows the Wide-strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.

10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the king of mighty power who brings us comfort.

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7 *The god:* Soma, who has been called the father of the gods. *Like Uṣanâ:* the sound of the flowing and dropping Soma-juice is likened to the song of the famous sage and sacred poet. *The wild-boar:* strong, swift Soma. *Singing with his foot:* making a sound with each descending drop of juice. Sâyaṇa explains differently:—'making a noise (as) a wild boar (makes a noise) with its foot.'—Wilson. Or *padâ* may be = *padâni*, the places, i. e., the filters.

8 *The swans:* the singers, descendants of the Ṛishi Vṛishagaṇa.

9 *The Wide-strider's rapid movement:* the swift course of the Sun. *Cows low as 'twere:* Sâyaṇa explains *gâvaḥ*, cows, by *anye gantâraḥ*, other goers, takes *na* as negative, and derives *mimate* from *mâ*, to measure, instead of from *mâ*, to bleat or low:—'other goers cannot overtake him (though he is) moving easily.'—Wilson. *He with the sharpened horns:* Soma as the Moon: the silvery light by night and the golden coloured juice by day.

11 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter—
Indu rejoicing in the love of Indra, the god who gladdens, for the god's enjoyment.

12 As he is purified he pours out treasures, a god bedewing gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged the ten swift fingers.

13 The red bull bellowing to the kine advances, causing the heavens and earth to roar and thunder.
Well is he heard like Indra's shout in battle: letting this voice be known he hastens hither.

14 Swelling with milk, abounding in sweet juices, urging the meath-rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.

15 So flow thou on inspiriting, for rapture, aiming death-shafts at him who stays the waters.
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.

16 Pleased with us, Indu, send us as thou flowest good easy paths in ample space and comforts.
Dispelling, as 'twere with a club, misfortunes, run o'er the height, run o'er the fleecy summit.

17 Pour on us rain celestial, refreshing, wandering, fraught with health and ready bounty.
Flow, Indu, send these winds thy lower kinsmen, setting them free like locks of hair unbraided.

18 Part, like a knotted tangle, while they cleanse thee, O Soma, righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth, O god, a house-possessor.

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12 *Wearing qualities by seasons:* 'clothed in pleasant radiance according to the season.'—Wilson.

15 *Him who stays the waters:* Vṛitra.

19 For the gods' service, for delight, O Indu, run o'er the height, run o'er the fleecy summit.
With thousand streams, inviolate, sweet-scented, flow on for gain of strength that conquers heroes.

20 Without a car, without a rein to guide them, unyoked, like coursers started in the contest,
These brilliant drops of Soma-juice run forward. Do ye, O deities, come nigh to drink them.

21 So for our banquet of the gods, O Indu, pour down the rain of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, exceeding strong, with store of heroes.

22 What time the loving spirit's word had formed him chief of all food, by statute of the highest,
Then loudly lowing came the cows to Indu, the chosen, well-loved master in the beaker.

23 The sage, celestial, liberal, raining bounties, pours as he flows the genuine for the truthful.
The king shall be effctual strength's upholder: he by the ten bright reins is mostly guided.

24 He who beholds mankind, made pure with filters, the king supreme of deities and mortals,
From days of old is treasure-lord of riches: he, Indu, cherishes fair well-kept Order.

25 Haste, like a steed, to victory for glory, to Indra's and to Vâyu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.

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22 Sâyaṇa's explanation of the first line is extremely laboured :— 'When the praise of the zealous worshipper sanctifies him as that of a noisy (crowd) in front (praises) a distinguished (prince) for the support (he affords).'—Wilson.

23 *The genuine for the truthful: ṛitam ṛitâya:* the Soma-juice for Indra. *The ten bright reins:* or rays, i. e., the fingers. The half-line is difficult.

26 Effused by us let god-delighting Somas bring as they flow a home with noble heroes—
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of cheerers.

27 So, god, for service of the gods flow onward, flow, drink of gods, for ample food, O Soma.
For we go forth to war against the mighty: make heaven and earth well stablished by thy cleansing.

28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.

29 Sprung from the gods, a hundred streams, a thousand, have been effused: sages prepare and purge them.
Bring us from heaven the means of winning, Indu; thou art forerunner of abundant riches.

30 The streams of days were poured as'twere from heaven: the wise king doth not treat his friend unkindly.
Like a son following his father's wishes, grant to this family success and safety.

31 Now are thy streams poured forth with all their sweetness, when, purified, thou goest through the filter.
The race of kine is thy gift, Pavamâna: whenborn thou madest Sûrya rich with brightness.

32 Bright, bellowing along the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.

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30 *The streams of days:* the libations of Soma-juice which we offered every day. *Like a son:* the Soma-juice is regarded as the son of the *yajamâna* or sacrificer who causes it to be prepared.

34 *The courser* is Soma, and the three voices *(vâchaḥ)* or words which he utters are according to Sâyaṇa praises or sacred texts in the form of the three Vedas. The three tones, low, middle, and high, are probably intended. Or *vahniḥ* (the courser) may mean the bearer of the oblation, the *yajamâna*, as Sâyaṇa explains.

33 Pouring out streams at the gods' feast with service,
thou, Soma, lookest down, a heavenly eagle.
Enter the Soma-holding beaker, Indu, and with a
roar approach the ray of Sûrya.

34 Three are the voices that the courser utters: he
speaks the thought of prayer, the law of Order.
To the cow's master come the cows inquiring: the
hymns with eager longing come to Soma.

35 To Soma come the cows, the milch-kine longing, to
Soma sages with their hymns inquiring.
Soma, effused, is purified and blended: our hymns
and Trishṭup songs unite in Soma.

36 Thus, Soma, as we pour thee into vessels, while
thou art purified flow for our welfare.
Pass into Indra with a mighty roaring: make the
voice swell, and generate abundance.

37 Singer of true songs, ever-watchful, Soma hath set-
tled in the ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders
of sacrifice and skilful-handed.

38 Cleansed near the Sun as 'twere, he as Creator hath
filled full heaven and earth, and hath disclosed them.
He by whose dear help men gain all their wishes
shall yield the precious meed as to a victor.

39 He, being cleansed, the strengthener and increaser,
Soma the bountiful, helped us with his lustre,
Wherewith our sires of old who knew the footsteps
found light and stole the cattle from the mountain.

40 In the first vault of heaven loud roared the ocean,
king of all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the
drop effused, hath waxen mighty.

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40 *In the first vault:* that is in the highest firmament. *The ocean:* Soma.

41 Soma the steer, in that as child of waters he chose the gods, performed that great achievement.
He, Pavamâna, granted strength to Indra; he, Indu, generated light in Sûrya.

42 Make Vâyu glad, for furtherance and bounty: cheer Varuṇa and Mitra, as they cleanse thee.
Gladden the gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma.

43 Flow onward righteous slayer of the wicked, driving away our enemies and sickness,
Blending thy milk with milk which cows afford us. We are thy friends, thou art the friend of Indra.

44 Pour us a fount of meath, a spring of treasure; send us a hero son and happy fortune.
Be sweet to Indra when they cleanse thee, Indu, and pour down riches on us from the ocean.

45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward.
Cleansed, he hath settled in his wooden dwelling: Indu hath flowed with milk and with the waters.

46 Strong, wise, for thee who longest for his coming, this Soma here flows to the bowls, O Indra.
He, chariot-borne, sun-bright, and truly potent, was poured forth like the longing of the pious.

47 He, purified with ancient vital vigour, pervading all his daughter's forms and figures,
Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.

48 Now, chariot-borne, flow unto us, god Soma, as thou art purified between the press-boards,
Sweetest in waters, rich in meath, and holy, as Savitar the god is, truthful-minded.

49 To feast him, flow 'mid song and hymn, to Vâyu, flow purified to Varuṇa and Mitra.

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47 *His daughter's forms and figures:* Soma pervades, and imparts a share of his nutritious power to, the grass, herbs, and shrubs which are the varied forms assumed by Earth his daughter.

Flow to the song-inspiring car-borne hero, to mighty Indra, him who wields the thunder.

50 Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders.
God Soma, send us chariot-drawing horses that they may bring us treasures bright and golden.

51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Ṛishihood in Jamadagni's manner.

52 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu.
Here, too, the ruddy, wind-swift, full of wisdom, shall give a son to him who cometh quickly.

53 Flow on for us with this purification to the famed ford of thee whose due is glory.
May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.

54 Eagerly do we pray for those two exploits, at the blue lake and Pṛiṣana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

---

51 *Ṛishihood in Jamadagni's manner:* 'make our sacred prayer (sweet) as Jamadagni.'—Wilson.

52 *Yellow:* the meaning of *mâṇśchatve* is uncertain. See VII. 44. 3, Note.

53 *To the famed ford:* possibly, as Prof. Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

54 The first line is conjecturally translated after Prof. Ludwig, who takes *Pṛiṣana* to be the name of a place. Sâyaṇa's elaborate explanation is different:—'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand to hand fight.'—Wilson. Here Sâyaṇa explains *mâṇśchatve* (at the blue lake?) by 'in battle with horses,' and *pṛiṣane* (at Pṛiṣana?) by 'in close, or hand-to-hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

55 Thou comest unto three extended filters, and hastenest through each one as they cleanse thee.
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.

56 This Soma here, the wise, the all-obtainer, flows on his way as king of all existence.
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.

57 The great inviolate ones are kissing Indu, and singing in his place like eager sages.
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.

58 Soma, may we, with thee as Pavamâna, pile up together all our spoil in battle.
This boon vouchsafe us Varuṇa and Mitra, and Aditi and Sindhu, Earth and Heaven!

HYMN XCVIII. Soma Pavamâna.

STREAM on us riches that are sought by many, best at winning strength,
Riches, O Indu, thousandfold, glorious, conquering the great.

2 Effused, he hath, as on a car, invested him in fleecy mail:
Onward hath Indu flowed in streams, impelled, surrounded by the wood.

---

55 The *three extended filters* are said to be fire, wind, and sun, in addition to the one artificial filter of wool.

57 *The great inviolate ones:* the gods. *Kissing:* or sipping.

58 *All our spoil in battle:* yet to be won in the approaching fight wherein we look to Soma for help and victory.

The Ṛishis are Ambarîsha, son of Râjâ Vṛishâgir, and Ṛijiṣvan, son of Bharadvâja. The metre is Bṛihatî in stanza 11, and Anushṭup in the rest of the hymn.

2 *By the wood:* the wooden vat or trough.

3 Effused, this Indu hath flowed on, distilling rapture, to the fleece:
He goes erect, as seeking kine, in stream, with light to sacrifice.

4 For thou thyself, O Indu, god, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred forms.

5 Good Vṛitra-slayer, may we be still nearest to that wealth of thine
Which many crave, nearest to food and happiness, resistless one!

6 Whom, bright with native splendour, crushed between the pair of pressing-stones—
The wavy friend whom Indra loves—the twice-five sisters dip and bathe,

7 Him with the fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities.

8 Through longing for this sap of yours ye drink what brings ability,
Even him who, dear as heaven's own light, gives to our princes high renown.

9 Indu at holy rites produced you, Heaven and Earth, the friends of men,
Hill-haunting god the goddesses. They bruised him where the roar was loud.

10 For Vṛitra-slaying Indra, thou, Soma, art poured that he may drink,

---

3 *Seeking kine:* desirous of the milk which is to be mixed with his juice.

9 This stanza is difficult. Sâyaṇa explains it differently:—'Divine heaven and earth the progeny of Manu, the *Soma* juice is generated at your sacrifices, radiant, abiding in the grinding stones; (the priests) bruise him at the loud-sounding ceremony.'—Wilson.

Poured for the guerdon-giving man, poured for the god who sitteth there.

11 These ancient Somas, at the break of day, have flowed into the sieve,
Snorting away at early morn these foolish evil-hearted ones.

12 Friends, may the princes, ye and we, obtain this most resplendent one,
Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX. Soma Pavamâna.

THEY for the bold and lovely one ply manly vigour like a bow:
Joyous, in front of songs they weave bright raiment for the lord divine.

2 And he, made beautiful by night, dips forward in the strengthening food,

---

10 *For the guerdon-giving man:* for the good of the institutor of the sacrifice.

11 I render this Bṛihatî stanza uniformly with the rest. *Snorting away:* driving away with the bubbling sound they make.

12 *Who hath the smell of strength: vâjagandhyam:* 'fragrant and invigorating.'—Wilson. 'Forming or having a wagon load of goods or spoil.'—S. P. Lexicon. *Him whose home is strength: vîjapastyam:* 'food and dwellings.'—Wilson. 'Him who has a house full of goods.'—St. Petersburg Lexicon.

The Ṛishis are the two Rebhasûnus, or Rebhasons, of the family of Kaśyapa. The metre of stanza 1—which I have treated uniformly with the rest—is Bṛihatî, and of the remaining stanzas Anushṭup.

1 *They:* the priests. *Ply manly vigour like a bow:* 'stretch the bow of manhood.'—Wilson. They exert all their manly strength, or as Benfey suggests, attack and storm the god with prayer and sacrifice, 'beseeching and besieging' as Milton says. *The lord divine:* the Asura (Zend, Ahura), here meaning Soma.

2 *By night: kshapâ:* 'at the end of the night.'—Wilson. Professor Ludwig translates *kshapâ* by 'der fürst', 'the prince.' *Vivasvân's place:* the chapel or sacrificial chamber. See *Vedische Studien*, pp. 241, 242.

When prayers impel the golden-hued to hasten from Vivasvân's place.

3 We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,—
That which kine took into their mouths, of old, and princes take it now.

4 To him, while purifying, they have raised the ancient psalm of praise:
And sacred songs which bear the names of gods have supplicated him.

5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.

6 Soma, best cheerer, takes his seat, the while they cleanse him, in the bowls.
He as it were impregns the cow, and babbles on, the lord of song.

7 He is effused and beautified, a god for gods, by skilful men.
He penetrates the mighty floods collecting all he knows therein.

8 Pressed, Indu, guided by the men, thou art led to the cleansing sieve.
Thou, yielding Indra highest joy, takest thy seat within the bowls.

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3 *Which kine took into their mouths:* in the form of the juices of grass.

4 Sâyaṇa's explanation of the second line of this stanza, is different:—'and the fingers exercising their pressure are able (to prepare the oblation) for the gods.'—Wilson.

6 *He as it were impregns the cow:* meaning, perhaps, as Prof. Ludwig suggests, that the milk becomes efficacious as a libation only when it is mixed with Soma-juice.

7 *Collecting all he knows therein:* the meaning of this half-line is not clear:—'when he is recognized amongst these (people) as the giver (of riches).'—Wilson.

HYMN C.

Soma Pavamâna.

THE guileless ones are singing praise to Indra's well-beloved friend,
As, in the morning of its life, the mothers lick the new-born calf.

2 O Indu, while they cleanse thee, bring, O Soma, doubly-waxing wealth:
Thou in the worshipper's abode causest all treasures to increase.

3 Set free the song which mind hath yoked, even as thunder frees the rain:
All treasures of the earth and heaven, O Soma, thou dost multiply.

4 Thy stream when thou art pressed runs on like some victorious warrior's steed,
Hastening onward through the fleece like a swift horse who wins the prize.

5 Flow on, sage Soma, with thy stream to give us mental power and strength,
Effused for Indra, for his drink, for Mitra and for Varuṇa.

6 Flow to the filter with thy stream, effused, best winner, thou, of strength,
O Soma, as most rich in sweets for Indra, Vishṇu, and the gods.

7 The mothers, void of guile, caress thee, golden-coloured, in the sieve,
As cows, O Pavamâna, lick the new-born calf, as Law commands.

The Ṛishis are the two Rebhasûnus. The metre is Anushṭup.

1 *The guileless ones*: the *vasatîvarî* waters.

7 *As Law commands*: *vidharmaṇi*: see Bergaigne, *La Religion Védique*, III. 218, Note 2. 'At the sacrifice.'—Wilson. 'In the realm of heaven.'—Grassmann.

8 Thou, Pavamâna, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.
9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamâna, hast assumed thy coat of mail in majesty.

HYMN CI. Soma Pavamâna.

For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away.
2 He who with purifying stream, effused, comes flowing hitherward,—
Indu—is like an able steed.
3 The men with all pervading song send unassailable Soma forth,
By pressing-stones, to sacrifice.
4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the gods.
5 Indu flows on for Indra's sake,—thus have the deities declared.
The lord of speech exerts himself, ruler of all, because of might.
6 Inciter of the voice of song, with thousand streams the ocean flows,

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9 *The coat of mail: drâpim:* see IX. 86. 14.

The Ṛishis are various. See Index of Hymns. The metre is Gâyatrî in stanzas 2 and 3, and Anushṭup in the rest.

1 *Drive ye away:* prevent dogs or Râkshasas from drinking the Soma-juice.

Even Soma, lord of opulence, the friend of Indra, day by day.

7 As Pûshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, lord of all the multitude, hath looked upon the earth and heaven.

8 The dear cows sang in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma-juices, made them paths.

9 O Pavamâna, bring the juice, the mightiest, worthy to be famed,
Which the five tribes have over them, whereby we may win opulence.

10 For us the Soma-juices flow, the drops best furtherers of our weal,
Effused as friends, without a spot, benevolent, finders of the light.

11 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.

12 These Soma-juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely suns.

13 Let not the power of men restrain the voice of the outpouring juice:
As Bhṛigu's sons chased Makha, so drive ye the greedy hound away.

14 The friend hath wrapped him in his robe, as a son in his parents' arms.
He went, as lover to a dame, to take his station suitor-like.

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13 *Makha:* apparently, a demon whose name does not occur again in the Ṛigveda.

15 That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.
16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the tawny steer goes on to Indra's meeting-place.

HYMN CII. Soma Pavamâna.

The child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2 The place that is concealed hath gained a share of Trita's pressing-stones,
By the seven laws of sacrifice, even that dear place.
3 He hath sent forth unto the heights the three, in stream, as Trita's wealth:
He who is passing wise measures his pathways out.
4 Even at his birth the mothers seven taught him, for glory, like a sage,
So that he, firm and sure, hath set his mind on wealth.

---

16 *Meeting-place:* 'prepared station.'—Wilson. The vessel containing the libation appropriated to Indra.

The Ṛishi is Trita Âptya. The metre is Ushṇih.

1 *The streams:* literally, 'the great,' 'waters' being understood.

2 This stanza is almost unintelligible. *The place that is concealed* is apparently heaven, where the celestial sacrificer Trita prepares the divine Soma for Indra. According to Sâyaṇa, the meaning of the second line is:—'then with the seven supports of the sacrifice (the priests praise) the conciliating *(Soma)*.'—Wilson. The 'seven supports' are said to be the seven metres. *Adha priyam:* 'and beloved,' 'even that dear place,' properly, it seems, refers to Soma, but then the regimen of *priyam* is not apparent.

3 *The three:* oblations. The construction here is difficult and the meaning obscure. '(Support, Soma,) with thy stream Trita's three (oblations); cause the giver of riches (Indra) to come to the sacred songs.'—Wilson.

4 *The mothers seven:* the seven rivers.

5 Under his sway, of one accord, are all the guileless deities :
Warriors to be envied, they, when they are pleased.
6 The babe whom they who strengthened Law have generated, fair to see,
Much longed for at the sacrifice, most liberal sage,—
7 To him, united, of themselves, come the young parents of the rite,
When they adorn him, duly weaving sacrifice.
8 With wisdom and with radiant eyes unbar to us the stall of heaven,
Speeding at solemn rite the plan of holy law.

HYMN CIII. Soma Pavamâna.

To Soma who is purified as ordering priest the song is raised :
1 Bring meed, as 'twere, to one who makes thee glad with hymns.
2 Blended with milk and curds he flows on through the long wool of the sheep.
The gold-hued, purified, makes him three seats for rest.
3 On through the long wool of the sheep to the meath-dropping vat he flows :
The Ṛishis' sevenfold quire hath sung aloud to him.

---

5 *Warriors to be envied:* the meaning of the line is uncertain.

6 *They who strengthen Law:* according to Sâyaṇa, the *vasatîvarî* waters.

7 *The young parents of the rite:* ever-young, fresh and strong Heaven and Earth.

The Ṛishi is Dvita Âptya. The metre is Ushṇih.

2 *Three seats for rest:* three reservoirs in which he may settle. The *droṇakalaśa*, the *âdhavanîya*, and the *pûtabhṛit*.

3 *The Ṛishis' sevenfold quire:* 'the seven metres of the *Ṛishis*.'—Wilson.

4 Shared by all gods, infallible, the leader of our holy hymns,
Golden-hued Soma, being cleansed, hath reached the bowls.
5 After thy godlike qualities, associate with Indra, go,
As a priest purified by priests, immortal one.
6 Like a car-horse who shows his strength, a god effused for deities,
The penetrating Pavamâna flows along.

HYMN CIV. Soma Pavamâna.

Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites.
2 Loose him who bringeth household wealth, even as a calf with mother kine,
Him who hath double strength, the god-delighting juice.
3 Purify him who gives us power, that he, most blessèd one, may be
A banquet for the troop, Mitra, and Varuṇa.
4 Voices have sung aloud to thee as finder-out of wealth for us:
We clothe the hue thou wearest with a robe of milk.
5 Thou, Indu, art the food of gods, O sovran of all gladdening drinks:
As friend for friend, be thou best finder of success.

---

5 *After thy godlike qualities:* according to Sâyaṇa, 'to the hosts of the gods.'

6 *Penetrating: vyânasiḥ:* 'spreading widely into the vessels.'—Wilson.

The Ṛishis are Parvata and Nârada of the family of Kaṇva; or the seers may be the two Śikhaṇḍinîs, Apsarasas, daughters of Kaśyapa. The metre is Ushṇih.

2 *Loose him:* 'Associate him the support of the mansion with the maternal (waters) as the calf (with the mother).'—Wilson

3 *The troop:* the banded Maruts.

6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false: keep sorrow far away.

HYMN CV. Soma Pavamâna.

Sing ye aloud, O friends, to him who makes him pure for gladdening drink:
They shall make sweet the child with sacrifice and laud.

2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the god-delighting juice.

3 Effectual means of power is he, he is a banquet for the troop,
He who hath been effused, most rich in meath, for gods.

4 Flow to us, Indu, passing strong, effused, with wealth of kine and steeds:
I will spread forth above the milk thy radiant hue.

5 Lord of the tawny, Indu, thou who art the gods' most special food,
As friend to friend, for splendour be thou good to men.

6 Drive utterly, far away from us each godless, each voracious foe:
O Indu, overcome and drive the false afar.

HYMN CVI. Soma Pavamâna.

To Indra, to the mighty steer, may these gold-coloured juices go,
Drops rapidly produced, that find the light of heaven.

The Ṛishis are Parvata and Nârada. The metre is Ushṇih. The hymn is a sort of *rifaccimento* of CIV.

5 *Lord of the tawny: harîṇâm:* Sâyaṇa supplies *paśûnâm*, cattle.

The Ṛishis are Agni son of Chakshush, Chakshush son of Manu, and Manu son of Apsu. The metre is Ushṇih.

2 Effused, this juice victorious flows for Indra, for his maintenance.
Soma bethinks him of the conqueror, as he knows.
3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steer-strong thunderbolt.
4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on:
Bring hither splendid strength that finds the light of heaven.
5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,
Path-maker thou, far-seeing, with a thousand ways.
6 Best finder of prosperity for us, most rich in sweets for gods,
Proceed thou loudly roaring on a thousand paths.
7 O Indu, with thy streams, in might, flow for the banquet of the gods:
Rich in meath, Soma, in our beaker take thy place.
8 Thy drops that swim in water have exalted Indra to delight:
The gods have drunk thee up for immortality.
9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in floods, and finding light.
10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.
11 With songs they send the mighty forth, sporting in wood, above the fleece:
Our psalms have glorified him of the triple height.

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2 *For his maintenance: bharâya:* or, for battle. *The conqueror:* Indra.

11 *Him of the triple height: tripṛishṭham:* the three heights are probably the firmament, the mountain, and the altar. 'Abiding in the three receptacles.'—Wilson.

12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.
13 Gold-hued and lovely in his course, through tangles of the wool he flows,
And pours heroic fame upon the worshippers.
14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII. Soma Pavamâna.

Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run amid the water-streams. He hath pressed Soma out with stones.
2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We gladden thee in waters when thou art effused, blending thee still with juice and milk.
3 Pressed out for all to see, delighting gods, Indu, far-sighted one, is mental power.
4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O god, a fountain made of gold.
5 Milking the heavenly udder for dear meath, he hath sat in the ancient gathering-place.
Washed by the men, the strong, far-seeing one streams forth nutritious food that all desire.

The Ṛishis are the Seven Ṛishis, Bharadvâja, Kaśyapa, etc. See IX. 92. 2. Stanzas 3 and 16 are in Dvipadâ Virâj metre (10 + 10 syllables), stanzas 8—10 are in Bṛihatî, and the rest of the hymn in Prâgâtha, *i. e.*, Bṛihatî and Satobṛihatî alternately.

1 *He:* the priest.

4 *In the place of Law:* in the place of Law-ordained sacrifice.

5 *Milking the heavenly udder for dear meath:* extracting the sweet and precious juice from the stalk and tendrils of the Soma plant.

6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a singer most like Angiras: thou madest Sûrya mount to heaven.

7 Bountiful, best of furtherers, Soma floweth on, Ṛishi and singer, keen of sight.
Thou hast become a sage most welcome to the gods: thou madest Sûrya mount to heaven.

8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawny-coloured stream, goes in exhilarating stream.

9 Down to the water Soma, rich in kine, hath flowed with cows, with cows that have been milked.
They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

10 Effused by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the saucers as a man the fort, gold-hued hast settled in the wood.

11 He beautifies himself through the sheep's long fine wool, like an impetuous steed in war,
Even Soma Pavamâna who shall be the joy of sages and of holy bards.

12 O Soma,—for the feast of gods, river-like he hath swelled with surge,
With the stalk's juice, exhilarating, resting not, into the vat that drops with meath.

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9 *They have approached the mixing-vessels like a sea: saṃvaraṇâni*, from *saṃvṛi*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyaṇa explains:—'his enjoyable juices go (to the pitcher as waters) to the ocean.'—Wilson.

12 *O Soma.....he*, is a sort of periphrasis for Soma in the nominative case.

13 Like a dear son who must be decked, the lovely one hath clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

14 The living drops of Soma-juice pour, as they flow, the gladdening drink,
Intelligent drops above the station of the sea, exhilarating, finding light.

15 May Pavamâna, king and god, speed with his wave over the sea the lofty rite:
May he by Mitra's and by Varuṇa's decree flow furthering the lofty rite.

16 Far-seeing, lovely, guided by the men, the god whose home is in the sea—

17 Soma, the gladdening juice, flows pressed for Indra with his Marut host:
He hastens o'er the fleece with all his thousand streams: men make him bright and beautiful.

18 Purified in the bowls and gendering the hymn, wise Soma joys among the gods.
Robed in the flood, the mighty one hath clad himself with milk and settled in the vats.

19 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou tawny-hued; pass on beyond these barriers.

20 Close to thy bosom am I, Soma, day and night, O tawny-hued, for friendship sake.
Sûrya himself refulgent with his glow have we o'ertaken in his course like birds.

---

14 *Of the sea:* of the firmament, or sea of air.

19 *Many fiends:* the text has only *purûṇi*, many, in the neuter plural. Sâyaṇa supplies *rakshâṁsi* Râkshasas or fiends. *Pass on beyond these barriers:* 'overcome those who surround me.'—Wilson.

20 *Close to thy bosom am I:* 'I (delight) in thy presence.'—Wilson.

21 Deft-handed! thou when purified liftest thy voice amid the sea.
Thou, Pavamâna, makest riches flow to us, yellow, abundant, much-desired.

22 Making thee pure and bright in the sheep's long wool, thou hast bellowed, steer-like, in the wood.
Thou flowest, Soma Pavamâna, balmed with milk unto the meeting-place of gods.

23 Flow on to win us strength, flow on to lofty lore of every kind.
Thou, Soma, as exhilarator wast the first to spread the sea abroad for gods.

24 Flow to the realm of earth, flow to the realm of heaven, O Soma, in thy righteous ways.
Fair art thou whom the sages, O far-seeing one, urge onward with their songs and hymns.

25 Over the cleansing sieve have flowed the Pavamânas in a stream,
Girt by the Maruts, gladdening, steeds with Indra's strength, for wisdom and for dainty food.

26 Urged onward by the pressers, clad in watery robes, Indu is speeding to the vat.
He gendering light, hath made the glad cows low, the while he takes them as his garb of state.

HYMN CVIII. Soma Pavamâna.

For Indra, flow thou Soma on, as gladdening juice most sweet, intelligent,
Great, cheering, dwelling most in heaven.

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21 *Amid the sea: antarikshe kalaṣe vâ*, in the firmament or in the beaker, says Sâyaṇa.

25 *The Pavamânas*: 'thy purified juices.'—Wilson.

The Ṛishis are Gaurivîti and others whose names are given in the Index of Hymns. The metre in stanzas 1—12 is Kakup and Satobṛihatî alternately; in 13 Gâyatrî Yavamadhyâ (8+12+8); in 14, 16 Satobṛihatî; and in 15 Kakup.

2 Thou, of whom having drunk the steer acts like a steer: drinking of this that finds the light,
He excellently wise is come to strengthening food and deeds of might like Etaṣa.

3 For, verily, Pavamâna, thou hast, splendidest, called all the generations of
The gods to immortality.

4 By whom Dadhyach Navagva opened fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of gods.

5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.

6 He who from out the rocky cavern took with might the red-refulgent watery cows,—
Thou masteredst the stable full of kine and steeds: burst it, brave lord, like one in mail.

7 Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, roars in wood;

8 Increaser of the water, steer with thousand streams, dear to the race of deities;
Who born in Law hath waxen mighty by the Law, king, god, and lofty ordinance.

9 Make splendid glory shine on us, thou lord of strengthening food, god, as the friend of gods:
Unclose the fount of middle air.

---

2 *The steer acts like a steer: vṛishabho vṛishâyate:* 'the showerer Indra is invigorated.'—Wilson. *Etaṣa:* one of the horses of the Sun; or a horse in general;—'as a horse comes to the battle.'—Sâyaṇa.

4 *Dadhyach Navagva:* Dadhyach was the son of Atharvan the priest who first obtained fire and offered Soma and prayer to the gods. Here he is called a Navagva and consequently one of the Angirasas. See both names in Vol. I., Index. *Won the fame of lovely Amrita.* 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.

10 Roll onward to the bowls, O mighty one, effused, as prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow: incite our thoughts to win the spoil.

11 They have drained him the steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.

12 The mighty one was born immortal, giving life, lightening darkness with his shine.
Well-praised by sages he hath by his wondrous power assumed the threefold as his robe.

13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes:

14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa and Indra for our great defence.

15 Soma, for Indra's drink do thou, led by the men, well-weaponed and most gladdening,
Flow on with greatest store of sweets.

16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vâyu, Varuṇa, most excellent pillar of the heavens.

HYMN CIX. Soma Pavamâna.

PLEASANT to Indra's, Mitra's, Pûshan's, Bhaga's taste, speed onward, Soma, with thy flowing stream.

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12 *The threefold:* the morning, noon, and evening libation.

13 The metre of this stanza is Gâyatrî Yavamadhyâ, that is Gâyatrî having the middle like a barley-corn, thick in the middle and tapering at both ends: first a Pâda of eight syllables, then one of twelve, and lastly another of eight.

The Ṛishis are the Agnayo Dhishṇyâḥ, sacrificial Agnis or Fires, said to be sons of Îśvara the Supreme Deity of post-Vedic times. The metre is Dvipadâ Virâj.

2 Let Indra drink, O Soma, of thy juice for wisdom, and all deities for strength.
3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.
4 Flow onward, Soma, as a mighty sea, as father of the gods, to every form.
5 Flow on, O Soma, radiant for the gods and Heaven and Earth, and bless our progeny.
6 Thou, bright juice, art sustainer of the sky: flow, mighty, in accordance with true law.
7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.
8 Born, led by men, joyous, and purified, let the light-finder make all blessings flow.
9 Indu, while cleansed, desiring progeny, shall give us all possessions for our own.
10 Flow on for wisdom, Soma, and for power, as a strong courser, bathed, to win the prize.
11 The pressers purify this juice of thine, the Soma, for delight and lofty fame.
12 They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for gods.
13 Fair Indu hath flowed on for rapturous joy, sage for good fortune in the waters' lap.
14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
15 All deities are wont to drink of him, pressed by the men and blent with milk and curds.

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3 *Flow to the vast immortal dwelling-place:* 'flow for immortality and spacious abode.'—Wilson.

4 *To every form:* to all the forms or essences of the gods into which he enters. See Bergaigne, *La Religion Védique*, III. p. 212.

9 *Desiring progeny:* loving his own people, according to Prof. Grassmann.

14 *He bears:* according to Sâyaṇa, the translation of the first half-line would be: Indra's fair body he supports, wherewith, etc.

16 He hath flowed forth with thousand streams effused,
flowed through the filter and the sheep's long wool.
17 With endless genial flow the strong hath run, purified by the waters, blent with milk.
18 Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat.
19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
20 Indu they balm with pleasant milky juice for Indra, for the steer, for his delight.
21 Lightly, for strength, they cleanse thee for the gods, gold-coloured, wearing water as thy robe.
22 Indu to Indra streams, yea, downward streams, strong, flowing to the floods, and mingling there.

HYMN CX. Soma Pavamâna.

O'ERPOWERING Vṛitras, forward run to win great strength:
Thou speedest to subdue like one exacting debts.
2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamâna, enterest into mighty deeds.
3 O Pavamâna, thou didst generate the Sun, and spread the moisture out with power,
Hasting to us with plenty vivified with milk.
4 Thou didst produce him, deathless god! 'mid mortal men, for maintenance of Law and lovely Amrita:
Thou evermore hast moved making strength flow to us.

The Ṛishis are the princes Tryaruṇa and Trasadasyu. The metre of stanzas 1—13 is Pipîlikamadhyâ Anushṭup (having the middle Pâda of the first three shorter than the first and third, or 8 + 4 + 8); of 4—9 Ûrdhvabṛihatî, a variety of Bṛihatî; and of 10, 11, 13 Virâj (11 × 3).

3 *With plenty vivified with milk:* 'with abundant wisdom that procures cattle (for thy worshippers).'—Wilson.

5 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink,
Borne on thy way in fragments from the presser's arms.

6 Then, beautifully radiant, certain heavenly ones, have sung to him their kinship as they looked thereon,
And Savitar the god opens as 'twere a stall.

7 Soma, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, hero, urge us onward to heroic power.

8 They have drained forth from out the great depth of the sky the old primeval milk of heaven that claims the laud:
They lifted up their voice to Indra at his birth.

9 As long as thou, O Pavamâna, art above this earth and heaven and all existence in thy might,
Thou standest like a bull the chief amid the herd.

10 In the sheep's wool hath Soma Pavamâna, flowed, while they cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.

11 Holy and sweet, while purified, this Indu flows on, a wave of pleasant taste, to Indra,—
Strength-winner, treasure-finder, life-bestower.

12 So flow thou on, subduing our assailants, chasing the demons hard to be encountered,
Well-armed and conquering our foes, O Soma.

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5 *In fragments:* in pieces of the crushed stalk and shoots of the Soma-plant.

6 *Beautifully radiant: vasuruchaḥ:* according to Sâyaṇa, a proper name, Vasuruchas, plural of Vasuruch. *Opens as 'twere a stall:* 'drives away the obstructing (darkness).'—Wilson.

HYMN CXI. Soma Pavamâna.

WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sûra with his own allies.

Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all forms, with praisers having seven mouths.

2 That treasure of the Paṇis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.

As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the triple dames red-hued hath won life-power, he, glittering, hath won life-power.

3 He moves intelligent, directed to the east. The very beauteous car rivals the beams of light, the beautiful celestial car.

Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

The Ṛishi is Anânata, son of Paruchchhepa. The metre is Atyashṭi, consisting of four Pâdas of seventeen syllables each, or sixty-eight in the stanza.

1 *He:* Soma. *All enemies:* the fiends of darkness. *As Sûra with his own allies:* as Sûrya or the Sun with his attendant beams of light. *All forms: viśvârûpâ:* all constellations, according to Sâyaṇa. *With the praisers: ṛikvabhiḥ:* perhaps the Angirasas are intended. *Having seven mouths:* that is, one mouth each, the mouth being mentioned in reference to their love of Soma-juice.

2 *Treasure of the Paṇis:* the rays of light carried off and concealed by the demons of darkness. *Thy mothers:* apparently the Dawns. According to Sâyaṇa, the *vasatîvarî* waters. *The triple dames:* there is no substantive in the text, and it is uncertain what *tridhâtubhiḥ* refers to. Sâyaṇa refers it to the *vasatîvarî* waters, and explains it by 'the supporters of the three worlds.' Professor Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma-juice are intended.

3 *The very beauteous car:* of Soma. *Beams of light:* sunbeams.

HYMN CXII. Soma Pavamâna.

We all have various thoughts and plans, and diverse are the ways of men.
The priest seeks one who pours the juice, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.

2 The smith with ripe and seasoned plants, with feathers of the birds of air,
With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.

3 A bard am I, my dad's a leech, mammy lays corn upon the stones.
Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.

4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood. Flow, Indu, flow for Indra's sake.

The Rishi is Śiśu of the family of Angiras. The metre is Pankti. The hymn appears to be an old popular song transformed into an address to Soma by attaching to each stanza a refrain which has no connexion with the subject of the song. But see *Vedische Studien*, p. 107. The hymn is translated in Muir's *O. S. Texts*, V. 424.

1 *The priest:* the Brahman. "This verse distinctly proves that the priesthood already formed a profession."—Muir, *O. S. Texts*, I. 252.

2 *Plants:* meaning here reeds which were made into arrows. *With stones, and with enkindled flames:* according to Sâyaṇa, with glistening stones, to form the heads of the arrows. *Who hath a store of gold:* and will be able to pay well for the arrows which the artisan makes for him.

3 *My dad:* *tatah:* a child's word originally. *Mammy:* *nanâ.*

HYMN CXIII. Soma Pavamâna.

LET Vṛitra-slaying Indra drink Soma by Ṣaryaṇâvân's side,
Storing up vigour in his heart, prepared to do heroic deeds. Flow, Indu, flow for Indra's sake.

2 Lord of the quarters, flow thou on, boon Soma, from Ârjîka land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.

3 Hither hath Sûrya's daughter brought the wild steer whom Parjanya nursed.
Gandharvas have seized hold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.

4 Splendid by Law! declaring Law, truth-speaking, truthful in thy works,
Enouncing faith, king Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.

5 Together flow the meeting streams of him the great and truly strong.
The juices of the juicy meet. Made pure by prayer, O golden-hued, flow, Indu, flow for Indra's sake.

6 O Pavamâna, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.

The Ṛishi is Kaśyapa son of Marîchi. The metre is Pankti.

1 *Ṣaryaṇâvân:* a lake in the Kurukshetra district. The word is used metaphorically, according to some scholars, as the name of a certain vessel which holds the Soma-juice.

2 *Of the quarters:* of the four regions of the sky. *Ârjîka land:* according to Sâyaṇa, the country of the Ṛijîkas. Apparently, a celestial Soma-reservoir is intended.

3 *The wild steer whom Parjanya nursed:* the mighty Soma-plant whose growth has been fostered by the god of the rainy cloud. *Sûrya's daughter: Ṣraddhâ* or Faith. *Gandharvas:* guardians of the heavenly Soma. See Vols. I., II., Index.

4 *Thy maker:* the Soma-presser, or the institutor of the sacrifice:—'the upholder (of the rite).'—Wilson.

7 O Pavamâna, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.

8 Make me immortal in that realm where dwells the king, Vivasvân's son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.

10 Make me immortal in that realm of eager wish and strong desire,
The region of the golden Sun, where food and full delight are found. Flow, Indu, flow for Indra's sake.

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8 *The king:* Yama, the ruler of departed spirits, son of Vivasvân. See Vol. I., Index.

9 *Where they move even as they list:* 'where action is unrestrained.'—Muir. 'Where the sun wanders at will.'—Wilson.

10 *Food:* this is one of Sâyaṇa's explanations of *svadhâ*. *The region of the golden Sun:* Sun, is supplied by Sâyaṇa. Or Soma may be intended.

As regards the joys of the departed, referred to in stanzas 7—12, Professor Roth observes (Journ. Amer. Orient. Soc. iii. 343, quoted by Dr. Muir, *O. S. Texts*, V. 307) "The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest; and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest.....There they are happy: the language used to describe their condition is the same with which is denoted the most exalted felicity."

11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

HYMN CXIV. Soma Pavamâna.

THE man who walketh as the laws of Indu Pavamâna bid,—
Men call him rich in children, him, O Soma, who hath met thy thought. Flow, Indu, flow for Indra's sake.

2 Kaṣyapa, Ṛishi, lifting up thy voice with hymn-composers' lauds,
Pay reverence to king Soma born the sovran ruler of the plants. Flow, Indu, flow for Indra's sake.

3 Seven regions have their several suns; the ministering priests are seven;
Seven are the Âditya deities,—with these, O Soma, guard thou us. Flow, Indu, flow for Indra's sake.

4 Guard us with this oblation which, king Soma, hath been dressed for thee.
Let not malignity conquer us, let nothing evil do us harm. Flow, Indu, flow for Indra's sake.

The Ṛishi is Kaṣyapa son of Marîchi. The metre is Pankti.

3 *Seven regions:* the regions of the sky, the four quarters with intermediate points. They are sometimes said to be five, six, or seven in number, but more frequently eight. *Âditya deities:* Varuṇa, Mitra, Aryaman, Bhaga, Daksha, Aṅśa, and perhaps Dhâtar. Other enumerations also are given, and their number is sometimes said to be eight.

BOOK THE TENTH.

HYMN I. Agni.

HIGH hath the mighty risen before the dawning, and come to us with light from out the darkness.
Fair-bodied Agni, with his radiant splendour, hath filled at birth all human habitations.

2 Thou, being born, art child of Earth and Heaven, parted among the plants in beauty, Agni!
The glooms of night thou, brilliant babe, hast conquered, and art come forth, loud roaring, from thy mothers.

3 Here, being manifested, lofty Vishṇu, full wise, protects his own supremest station.
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.

4 Thence bearing food the mothers come to meet thee, with food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art invoking priest in homes of mortals.

5 Priest of the holy rite, with car that glitters, refulgent banner of each act of worship,
Sharing in every god through might and glory, even Agni guest of men I summon hither.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *The mighty:* Agni.

2 *Among the plants:* according to Sâyaṇa, in the fire-sticks.

3 *Vishṇu:* in the form of Agni who is his manifestation on earth. *They:* worshippers.

4 *The mothers:* the plants which nourish life. *In their altered form:* as dry wood which Agni, as fire, consumes.

5 *Sharing in:* because Agni as the bearer of men's oblations supports all other gods.

6 So Agni stands on earth's most central station,
invested in well-decorated garments.
Born, red of hue, where men pour out libations,
O king, as great high priest bring the gods hither.
7 Over the earth and over heaven, O Agni, thou, son,
hast ever spread above thy parents.
Come, youthfullest! to those who long to meet thee,
and hither bring the gods, O mighty victor.

HYMN II.

Agni.

GLADDEN the yearning gods, O thou most youthful:
bring them, O lord of seasons, knowing seasons,
With all the priests celestial, O Agni. Best worshipper art thou of all invokers.
2 Thine is the Herald's, thine the Cleanser's office,
thinker art thou, wealth-giver, true to Order.
Let us with Svâhâ offer up oblations, and Agni,
worthy God, pay the gods worship.
3 To the gods' pathway have we travelled, ready to execute what work we may accomplish.
Let Agni, for he knows, complete the worship. He is the priest: let him fix rites and seasons.
4 When we most ignorant neglect the statutes of you,
O deities with whom is knowledge,
Wise Agni shall correct our faults and failings,
skilled to assign each god his fitting season.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *Seasons:* the proper times of worship. *Priests celestial:* Agni being the Hotar, the Aṣvins the Adhvaryus, Twashṭar the Agnîdh, and Mitra the Upavaktar. Âṣvalâyana, as cited by Sâyaṇa, gives a different enumeration. See Wilson, Note.

2 *The Herald* is the Hotar or invoking priest: *the Cleanser* is the Potar or Purifier, the assistant of the Brahman. *Svâhâ:* an exclamation = Ave! or Hail!

3 *The gods' pathway:* 'the path that leads to the gods.'—Wilson.

5 When, weak in mind, of feeble understanding, mortals bethink them not of sacrificing,
Then shall the prudent and discerning Agni worship the gods, best worshipper, in season.

6 Because the Father hath produced thee, leader of all our solemn rites, their brilliant banner:
So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.

7 Thou whom the heavens and earth, thou whom the waters, and Twashṭar, maker of fair things, created,
Knowing the full length of the Fathers' pathway, shine with resplendent light, enkindled, Agni.

HYMN III.

Agni.

O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, all-knowing, with his lofty splendour: chasing black night he comes with white-rayed morning.

2 Having o'ercome the glimmering black with beauty, and bringing forth the dame, the great sire's daughter,
Holding aloft the radiant light of Sûrya, as messenger of heaven he shines with treasures.

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6 *The Father:* Prajâpati; or the institutor of the sacrifice.—Sâyaṇa.

7 *The Fathers' pathway:* the way that leads to the home of the Manes or Ancestral Spirits.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *O king:* Professor Ludwig takes *râjan* here as the nominative case.

With white-rayed morning: I follow Prof. Ludwig in taking *ruṣatîm* as instrumental for *ruṣatyâm*.

2 *Glimmering black:* dark night, faintly lighted by stars. *The great sire's daughter:* Ushas or Dawn, daughter of Dyaus or Heaven.

3 *The lover:* Agni who appears together with Dawn.

3 Attendant on the blessèd dame the blessèd hath come: the lover followeth his sister.
Agni, far spreading with conspicuous lustre, hath compassed night with whitely-shining garments.
4 His goings-forth kindle as 'twere high voices, the goings of the auspicious friend of Agni.
The rays, the bright beams of the strong-jawed, mighty, adorable steer are visible as he cometh.
5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent,
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
6 His powers whose chariot fellies gleam and glitter have loudly roared while, as with teams, he hasted.
He, the most godlike, far-extending, envoy, shines with flames ancient, resonant, whitely-shining.
7 So bring us ample wealth: seat thee as envoy of the two youthful matrons, Earth and Heaven.
Let Agni rapid with his rapid horses, impetuous with impetuous steeds, come hither.

HYMN IV.

Agni.

To thee will I send praise and bring oblation, as thou hast merited lauds when we invoked thee.
Like a spring in the desert art thou, Agni, O ancient king, to man who fain would worship.
2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O most youthful,
Thou art the messenger of gods and mortals, and goest glorious with thy light between them.

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4 The first line is almost unintelligible. 'The blazing flames of that mighty Agni do not (deter) his adorers.'—Wilson.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *To man:* or, to Pûru.

3 Making thee grow as 'twere some noble infant, thy mother nurtures thee with sweet affection.
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.

4 Foolish are we, O wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves, and licks, and swallows, and, as houselord, kisses the youthful maiden.

5 He rises ever fresh in ancient fuel: smoke-bannered, gray, he makes the wood his dwelling.
No swimmer, steer, he presses through the waters, and to his place accordant mortals bear him.

6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.

7 Homage and prayer are thine, O Jâtavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever-watchful care our bodies.

HYMN V.

Agni.

He only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.

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3 *Thy mother:* Earth.

4 *The form:* the *Ahavanîya* fire. *The youthful maiden:* according to Sâyaṇa, either the mixed oblation, or the young earth as compared with her withered plants.

6 *The twain:* the two arms, with their grasping fingers which produce fire by agitation of the fire-stick.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *He:* Agni as the Sun. *The secret couple's bosom:* the meaning is uncertain. The fire-sticks in which Agni is latent may be intended. 'He waits on the cloud in the neighbourhood of the hidden (firmament).'—Wilson.

The Bird: the Sun. *The fountain:* the source of light in the east.

2 Inhabiting one dwelling-place in common, strong stallions and the mares have come together.
The sages guard the seat of holy Order, and keep the highest names concealed within them.

3 The holy pair, of wondrous power, have coupled: they formed the infant, they who bred produced him,
The central point of all that moves and moves not, the while they wove the sage's thread with insight.

4 For tracks of Order and refreshing viands attend from ancient times the goodly infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.

5 He, calling loudly to the seven red sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pûshan.

6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a pillar, on sure ground where paths are parted.

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2 *Strong stallions:* perhaps the flames of the Sun. *Mares:* waters of the firmament. *The highest names:* of Agni, such as Jâtavedâs and Vaiśvânara. *Concealed within them:* in their secret hearts, for worship.

3 *The holy pair:* Heaven and Earth. *The infant:* Agni. *The while they wove: viyantaḥ* in the text is unintelligible, and I follow Mr. Wallis in reading *vayantî* in its stead. *The sage's thread:* the series of sacrifices to which Agni is entitled.

5 *The seven red sisters:* the seven tongues or flames of Agni, called *kâlî, karâlî,* etc.—Sâyaṇa. *And found the covering robe of Pûshan:* and hath reappeared in the form of Pûshan or the Sun.

6 *Pathways:* long lines of light. *The wise:* the Fathers. *The troubled mortal:* the man who is longing for daybreak may approach the pathway of light. Mr. Wallis translates the second line differently:—'The support of life in the home of the highest, at the divergence of the ways, standeth on sure ground.' *Where paths are parted:* where ends the dark road which the Sun travels by night, and the bright path of his daily course begins.

7 Not being, being, in the highest heaven, in Aditi's bosom and in Daksha's birthplace,
Is Agni, our first-born of holy Order, the milch-cow and the bull in life's beginning.

HYMN VI.

Agni.

THIS is that Agni, he by whose protection, favour, and help the singer is successful;
Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.

2 Agni, the holy one, the everlasting, who shines far beaming with celestial splendours;
He who hath come unto his friends with friendship like a fleet steed who never trips or stumbles.

3 He who is lord of all divine oblation, shared by all living men at break of morning,
Agni to whom our offerings are devoted, in whom rests he whose car, through might, is scathless.

---

7 *Not being, being:* non-existent, existent. "*asachcha sachcha*, 'both unevolved and evolved,' identifying Agni with the first cause and first effect, with a reference to such texts as *Asad evam idam agra âsît* 'the non-existent (or unevolved) was verily before this (creation).'"—Wilson, from Sâyaṇa. *Aditi* = δύναμις, *Daksha* = ἐνέργεια. Here Agni is represented as Prajâpati who as a yet undeveloped embryo is at the same time both male and female.—Ludwig. Or Daksha may be the sun and Aditi the earth. "In fact Agni is identified with all things. These latter hymns to Agni are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose."—Wilson.

This Hymn has been wholly translated, with comments, by Mr. Wallis. See *The Cosmology of the Rigveda*, pp. 48—50.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

3 The exact meaning of the second line is uncertain:—'and in whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws his choice oblation.'—Wilson.

4 Increasing by his strength, while lauds content him, with easy flight unto the gods he travels.
Agni the cheerful priest, best sacrificer, balms with his tongue the gods with whom he mingles.
5 With songs and adorations bring ye hither Agni who stirs himself at dawn like Indra,
Whom sages laud with hymns as Jâtavedâs of those who wield the sacrificial ladle.
6 In whom all goodly treasures meet together, even as steeds and riders for the booty.
Inclining hither bring us help, O Agni, even assistance most desired by Indra.
7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni, wast the aim of invocations.
The gods came near, obedient to thy summons, and thus attained their rank as chief protectors.

HYMN VII.

Agni.

O AGNI, shared by all men living bring us good luck for sacrifice from earth and heaven.
With us be thine intelligence, wonder-worker! Rescue us, god, with thy far-reaching blessings.
2 These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses.

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5 *At dawn:* with Prof. Grassmann I take *usrâm* here to be a locative. Sâyaṇa explains it as *bhogânâm utsrâvinam*, the bestower of enjoyments. According to Prof. Ludwig's interpretation, the translation of the first line would be: With songs and adorations bring ye hither the lord *of morning's kine*, the quivering Agni.

6 *Riders: saptîvantaḥ:* the word properly means 'possessed of horses,' and is applicable to drivers as well as riders. *For the booty:* to win the spoil, or to guard it from others.

The Ṛishi is Trita Âptya. The metre is Trishṭup.

1 *Thine intelligence:* the meaning of *praketaiḥ* here is not clear. Prof. Wilson translates it by 'indications (of favour);' Prof. Ludwig by 'wishes;' and Prof. Grassmann by 'light.'

Good lord, when man from thee hath gained enjoyment, by hymns, O nobly-born, hath he obtained it.

3 Agni I deem my kinsman and my father, count him my brother and my friend for ever.
I honour as the face of lofty Agni in heaven the bright and holy light of Sûrya.

4 Effectual, Agni, are our prayers for profit. He whom, at home, thou, priest for ever, guardest
Is rich in food, drawn by red steeds, and holy: by day and night to him shall all be pleasant.

5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,
And stablished as invoker 'mid the people the ancient priest, the sacrifice's lover.

6 Worship, thyself, O god, the gods in heaven: what, void of knowledge, shall the fool avail thee?
As thou, O god, hast worshipped gods by seasons, so, nobly-born! to thine own self pay worship.

7 Agni, be thou our guardian and protector: bestow upon us life and vital vigour.
Accept, O mighty one, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII. Agni.

Agni advances with his lofty banner: the bull is bellowing to the earth and heavens.
He hath attained the sky's supremest limits: the steer hath waxen in the lap of waters.

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3 The second line is remarkable as a direct declaration of the relationship of Agni and Sûrya.—Ludwig.

7 *Be thou our guardian and protector: avitâ*, says Sâyaṇa, is a protector from obvious dangers, and *goptâ* a preserver from perils that are unseen.

Indra is the deity of stanzas 6—9. The Ṛishi is Triśiras the son of Twashṭar. The metre is Trishṭup.

1 *Advances:* through the firmament. His lofty banner: the lightning. *Waters:* of the firmament.

2 The bull, the youngling with the hump, hath frolicked, the strong and never-ceasing calf hath bellowed.
Bringing our offerings to the gods' assembly, he moves as chief in his own dwelling-places.

3 Him who hath grasped his parents' head, they stablished at sacrifice as a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses rejoice their bodies in the home of Order.

4 For, Vasu, thou precedest every Morning, and still hast been the twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.

5 Thou art the eye and guard of mighty Order, and Varuṇa when to holy Law thou goest.
Thou art the waters' child, O Jâtavedas, envoy of him whose offering thou acceptest.

6 Thou art the leader of the rite and region, when following with auspicious teams of horses.
Agni, thy glorious head to heaven thou liftest, making thy tongue the bearer of oblations.

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2 *Never-ceasing: asremâ:* according to Sâyaṇa, 'undecaying.' 'Glorious.'—Wilson.

3 *His parents' head:* the head or forehead of Heaven and Earth, or of the two fire-sticks. *The red Dawns:* or the flames, according to Sâyaṇa. There is no substantive in the text. *The home of Order:* probably the Sun, if the Dawns are spoken of; and the place of law-ordained sacrifice according to Sâyaṇa's explanation.

4 *The twins' illuminator:* lighter-up of day and night, that is, of the end of night, or very early morning. *Seven places:* seven altars for the sacrificial fire. *Mitra:* the Sun.

5 *Varuṇa:* king and governor. *When to holy Law thou goest:* 'when thou proceedest to the rite.'—Wilson.

6 *And region:* thou knowest, and canst show the way through, the firmament.

7 Through his wise insight Trita in the cavern, seeking as ever the chief sire's intention,
Following in the bosom of his parents, calling himself a brother, tries the weapons.
8 Well-skilled to use the weapons of his father, Âptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven-rayed, three-headed, and freed the cattle of the son of Twashṭar.
9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.
He smote his three heads from his body, seizing the cattle of the omniform son of Twashṭar.

HYMN IX.

Waters.

Ye, Waters, are the source of bliss: so help ye us to energy
That we may look on great delight.

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7 *In the cavern:* or well or pit into which he had been thrown or had fallen. See I. 105. 7. *Seeking.....the chief sire's intention:* wishing to carry out the design of Indra or perhaps of Dyaus. *His parents:* 'the parental heaven and earth.'—Wilson. *Calling himself a brother:* of Indra. 'Reciting appropriate praise.'—Wilson.

8 *Of his father:* belonging to the *chief sire* of stanza 7. *The foe:* the special enemy of Trita is the son of Twashṭar called Viśvarûpa or the Multiform. *The cattle of the son of Twashṭar:* the cows imprisoned by him.

For the legends founded on the last three stanzas of this hymn, see Muir, *O. S. Texts, V. pp.* 229—233. See also Bergaigne, *La Religion Védique*, II. 329, 330.

The Ṛishi is Sindhudvîpa son of Râjâ Ambarîsha, or Triśirâs son of Twashṭar. The metre is Anushṭup in stanzas 8 and 9, Gâyatrî in 1—4 and 6, and Vardhamânâ and Pratishṭhâ (slight variations from the standard Gâyatrî) in 5 and 7.

1 *Great delight:* according to the scholiast, meaning perfect knowledge of Brahma. See Prof. Wilson's Note.

2 Give us a portion of the juice, the most auspicious that ye have,
Like mothers in their longing love.
3 To you we gladly come for him to whose abode ye send us on;
And, Waters, give us procreant strength.
4 The Waters be to us for drink, goddesses for our aid and bliss:
Let them stream to us health and wealth.
5 I beg the Floods to give us balm, these queens who rule o'er precious things,
And have supreme control of men.
6 Within the Waters—Soma thus hath told me—dwell all balms that heal,
And Agni, he who blesseth all.
7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the sun.
8 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
9 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

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3 The meaning of the stanza is obscure. "The purport is possibly a recommendation to be regular in practising ablution."—Wilson.

The first three stanzas are to be repeated by Brâhmans at their morning ablutions. See Colebrooke's Essays, Essay I. *On the Religious Ceremonies of the Hindus.*

6 Stanzas 6—9 are repeated from Book I. 23. 20—23.

HYMN X.

Yama. Yamî.

FAIN would I win my friend to kindly friendship.
So may the sage, come through the air's wide ocean,
Remembering the earth and days to follow, obtain a son, the issue of his father.

2 Thy friend loves not the friendship which considers her who is near in kindred as a stranger.
Sons of the mighty Asura, the heroes, supporters of the heavens, see far around them.

Yama and Yamî, son and daughter of Vivasvân, are the Ṛishis as well as the deities of the hymn which is a dialogue between them. The metre is Triṣhṭup.

Yama and Yamî are, says Professor Roth, "as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yamî herself, when she is made to say; 'Even in the womb the Creator made us for husband and wife.'" Professor Müller, on the other hand, says (Lectures on the Science of Language, second series, p. 510): "There is a curious dialogue between her (Yamî) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, 'because,' as he says, 'they have called it a sin that a brother should marry his sister.'" Again, p. 521, "There is not a single word in the Veda pointing to *Yama* and *Yamî* as the first couple of mortals, the Indian Adam and Eve.....If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence." See, however, the passage from the Atharva-veda, XVIII. 3, 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world]." Quoted from Muir, *O. S. Texts*, V. p. 288.

1 Yamî speaks. *The sage: vedâḥ:* Yama, whom she wishes to give her a son. *Come:* Sâyaṇa explains the masculine participle *jaganvân* by the feminine *gatavatî*, that is, I, Yamî, who have come. *The earth:* which, otherwise, will remain without human inhabitants.

2 Yama replies. *A stranger:* of a different family, and so a lawful wife.

Sons of the mighty Asura: the spies or sentinels spoken of in stanza 8.

3 Yea, this the immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.

4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the dame of waters—such is our bond, such our most lofty kinship.

5 Even in the womb god Twashṭar, vivifier, shaping all forms, creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.

6 Who knows that earliest day whereof thou speakest? Who hath beheld it? Who can here declare it?
Great is the law of Varuṇa and Mitra. What, wanton! wilt thou say to men to tempt them?

7 I, Yamî, am possessed by love of Yama, that I may rest on the same couch beside him.
I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.

8 They stand not still, they never close their eyelids, those sentinels of gods who wander round us.
Not me—go quickly, wanton, with another, and hasten like a chariot wheel to meet him.

---

3 Yamî speaks.

4 Yama replies. *Gandharva:* Vivasvân or the Sun. *In the floods:* in the waters of the firmament. *The dame of waters:* Saranyû. 'His aqueous wife.'—Muir. *Such in our bond:* these are our parents.

5 Yamî speaks.

6 Yama replies. *To tempt them:* the meaning of *vîchyâ* is uncertain. The S. P. Lexicon explains it by 'deceitfully.' 'Falsely.'—Grassmann. 'What sayest thou, who punishest men with hell?'—Wilson.

8 Yama replies. *Sentinels of gods:* recording angels who watch men's actions.

9 May Sûrya's eye with days and nights endow him, and ever may his light spread out before him.
In heaven and earth the kindred pair commingle. On Yamî be the unbrotherly act of Yama.

10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.
Not me, O fair one,—seek another husband, and make thine arm a pillow for thy consort.

11 Is he a brother when no lord is left her? Is she a sister when Destruction cometh?
Forced by my love these many words I utter. Come near, and hold me in thy close embraces.

12 I will not fold mine arms about thy body: they call it sin when one comes near his sister.
Not me,—prepare thy pleasures with another: thy brother seeks not this from thee, O fair one.

13 Alas! thou art indeed a weakling, Yama; we find in thee no trace of heart or spirit.
As round the tree the woodbine clings, another will cling about thee girt as with a girdle.

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9 Yamî speaks. The meaning seems to be: if there be any guilt let me take it upon myself, and let not Yama's life be shortened by way of punishment. *The kindred pair:* Day and Night.

10 Yama replies. 'Make thine arm a pillow.'—Wilson.

11 Yamî speaks. *Destruction:* Nirṛiti; the utter extinction of the human race. "The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife."—Wilson's Translation, Editor's Note.

12 Yama replies.

13 Yamî speaks.

Sâyaṇa's interpretation of this difficult hymn differs in many places from that which I have adopted, and Wilson's Translation should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated, and annotated by Dr. Muir, *O. S. Texts*, V. 288—291. It has also been translated by the authors of the *Siebenzig Lieder*.

14 Embrace another, Yamî; let another, even as the woodbine rings the tree, enfold thee.
Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

HYMN XI.

Agni.

THE Bull hath yielded for the Bull the milk of heaven: the son of Aditi can never be deceived.
According to his wisdom Varuṇa knoweth all: may he, the holy, hallow times for sacrifice.

2 Gandharvî spake: may she, the lady of the flood, amid the river's roaring leave my heart untouched.
May Aditi accomplish all that we desire, and may our eldest brother tell us this as chief.

The Ṛishi is Havirdhâna Âṅgi. The metre is Jagatî in stanzas 1—6, and Trishṭup in 7—9.

The subject of the hymn is the origin and institution of sacrifice, first established by Agni under the authority of Varuṇa, who must be regarded as the deity of the first stanza.

1 *The Bull:* the mighty Soma. *For the Bull:* for mighty Varuṇa. *The milk of heaven:* the divine Soma-juice, to be used at sacrifice. *The son of Aditi:* Varuṇa. *According to his wisdom: yathâ dhiyâ:* the two words taken together as an adverbial phrase. According to Sâyaṇa, it is Agni who milks the streams of prosperity from heaven for the worshipper. I have generally followed Professor Pischel's interpretation of the first five stanzas (*Vedische Studien*, pp. 188, 189).

2 *Gandharvî:* said to be the daughter of Surabhi (one of the daughters of Daksha), and the mother of the race of horses.

Here she appears to be an Apsaras or water-nymph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning seems to be, let no disturbing influence unsettle my devout thoughts.

Our eldest brother: Varuṇa, regarded as the founder of society united by common religious observances.

3 Yea, even this blessèd Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
Since they, as was the wish of yearning gods, brought forth that yearning Agni for the assembly as the priest.

4 And the fleet falcon brought for sacrifice from afar this flowing drop most excellent and passing wise,
Then when the Âryan tribes chose as invoking priest Agni the wonder-worker, and the hymn rose up.

5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, comest with many more.

6 Urge thou thy parents, as a lover, to delight: the lovely one desires and craves it from his heart.
As priest he calls aloud, as warrior shows his skill, as Asura tries his strength, and with the hymn is stirred.

7 Far-famed is he, the mortal man, O Agni, thou son of strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.

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3 The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they:* the priests.

4 *This flowing drop:* the Soma, brought from heaven by the falcon. See Book I., Index.

5 *Thou:* Agni. *As with grass:* 'as pasture satisfies (the herds).'—Wilson.

With many more: bringing many other gods to the sacrifice.

6 *As a lover:* woos his mistress. Agni is called upon to entreat his parents, Heaven and Earth, to reproduce him perpetually. *The lovely one:* Agni. The original hymn appears to end with this difficult stanza.

8 When, holy Agni, the divine assembly, the holy synod 'mid the gods, is gathered,
And when thou, godlike one, dealest forth treasures, vouchsafe us, too, our portion of the riches.
9 Hear us, O Agni, in the great assembly: harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the deities' parents, hither: stay with us here, nor from the gods be distant.

HYMN XII.

Agni.

Heaven and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the god, urging men to worship, sitteth as priest, assuming all his vital vigour.
2 As god comprising gods by Law eternal, bear, as the chief who knoweth, our oblation,
Smoke-bannered with the fuel, radiant, joyous, better to praise and worship, priest for ever.
3 When the cow's nectar wins the god completely, men here below are heaven's and earth's sustainers.
All the gods came to this thy heavenly Yajus, which from the motley pair milked oil and water.

---

9 *In the great assembly:* 'in the dwelling common to the deities.'—Wilson.

Rapid: dravitnum: taken by Sâyaṇa with *amṛitasya* and explained by 'distilling the drink of gods.' *Nor from the gods be distant:* 'let none of the gods be absent.'—Wilson.

The Ṛishi is Havirdhâna Âṅgi. The metre is Trishṭup.

1 *First:* most exalted as well as most ancient. *The god:* Agni.

As priest: as Hotar, invoker, or herald.

2 *Better to praise:* more skilled than men in praising the gods.

3 This stanza is very obscure. The meaning seems to be that, by possessing the amrit, ambrosia, or nectar contained in the milk of the sacrificial cow and in the Soma-juice which wins and captivates Agni, men are enabled to offer acceptable sacrifices to the gods, and thus to support the heavens and earth. *Heavenly Yajus:* divine

4 I praise your work that ye may make me prosper:
hear, Heaven and Earth, twain worlds that drop with fatness.
While days and nights pursue their normal courses,
here let the Parents with sweet meath refresh us.

5 Hath the king seized us? How have we offended
against his holy ordinance? Who knoweth?
For even Mitra 'mid the gods is angry: there are
both song and strength for those who come not.

6 'Tis hard to understand the immortal's nature, where
she, who is akin becomes a stranger.
Guard ceaselessly, great Agni, him who ponders
Yama's name, easy to be comprehended.

7 They in the synod where the gods rejoice them,
where they are seated in Vivasvân's dwelling,

---

sacrificial prayer or formula. But *divyam* by its position in the verse seems rather to belong to *ghṛitam*, butter or sacrificial oil. *The motley pair: enî:* many-coloured heaven and earth.

"When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth."—Wilson. According to Sâyaṇa, *the products from it* are the plants and trees which spring from the *amṛit* or rain which rewards the oblations of men, and the *viśve devâḥ* of the text are *sarve stotâraḥ*, all the worshippers. Some meaning is apparent in this paraphrase, but it cannot be extracted from the words of the text.

4 *Their normal courses: asunîtim:* 'their pious purpose.'—Wilson. 'The life or world of spirits,' according to the S. P. Lexicon.

5 *The king:* Varuṇa. *For even Mitra:* we must have committed some sin, for even Mitra, the Friend, the gracious God, is wroth with us.

Strength: strengthening sacrificial viands. *For those who come not:* for the gods who will not yet come to receive our worship and oblations.

6 This stanza is apparently a later addition. The latter half of the first line is taken from X. 10. 2, but its application here is not obvious.

7 *In Vivasvân's dwelling:* 'on the altar of the sacrificer.'—Wilson. Heaven or the realm of the Sun is intended.

Have given the Moon his beams, the Sun his splendour: the two unweariedly maintain their brightness.

8 The counsel which the gods meet to consider, their secret plan,—of that we have no knowledge.
There let god Savitar, Aditi, and Mitra proclaim to Varuṇa that we are sinless.

9 Hear us, O Agni, in the great assembly: harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the deities' parents, hither: stay with us here, nor from the gods be distant.

HYMN XIII. Havirdhânas.

For you I fit the ancient prayer with homage: may the laud rise as on the prince's pathway.
All sons of immortality shall hear it, all the possessors of celestial natures.

2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.
Take your place, ye who know your proper station: be near, be very near unto our Soma.

3 Five paces have I risen from Earth: I follow her who hath four feet with devout observance.
This by the sacred syllable have I measured: I purify in the central place of Order.

---

9 This is the concluding stanza of the preceding hymn also.

"The deities are the two *Śakaṭas*, small carts or barrows used at sacrifices to carry the materials, especially the *Soma*-plant, hence called *Havirdhánas*, oblation-bearers."—Wilson. The Ṛishi is Havirdhâna Âṅgi, or Vivasvân son of Aditi. The metre is Trishṭup in stanzas 1—4, and Jagatî in 5.

1 *The prince* is the noble who institutes the sacrifice. 'Like the path of the worshipper.'—Wilson.

3 This stanza is most obscure. Professor Wilson, following Sâyaṇa, translates: "I make the five stages of the sacrifice ascend; I take four steps by pious observances; with the sacred syllable I perfect this (adoration); I purify (the *Soma*) on the navel of the sacrifice."

4 What death for deities hath he appointed, what immortality for men not chosen?
Their sacrifice was Bṛihaspati the Ṛishi, and our dear bodies have been saved by Yama.
5 The seven flow to the youth on whom the Maruts wait: the sons instruct the sire to lead the sacrifice.
Both these are his, as his they are the lords of both: both toil; belonging unto both they prosper well.

HYMN XIV. Yama.

HONOUR the king with thine oblations, Yama, Vivasvân's son, who gathers men together,
Who travelled to the lofty heights above us, who searches out and shows the path to many.

The *five stages* are, according to Sâyaṇa, the five elements of the sacrifice, grain, Soma, the kine, the Puroḍâśa cake, and the clarified butter. The *four steps* are the metres most commonly used.

The words as they stand in the text do not appear to be susceptible of any satisfactory explanation.

4 The gods are not subject to death, and immortality in another world awaits mankind. The gods owe their preservation to Bṛihaspati, and men to Yama.

5 *The seven:* rivers. According to Sâyaṇa, metres. *The youth:* Indra. *The sons:* the Maruts. *The sire:* Indra. *Both these: havirdhânas. Of both:* gods and men. *Unto both:* to gods and men, or to heaven and earth.

The Fathers, and the Dogs are the deities of the stanzas in which they are mentioned. Yama, son of Vivasvân, is the Ṛishi. The metre is Triṣhṭup in stanzas 1—12; Anuṣhṭup in 13, 14, 16; and Bṛihati in 16. The hymn is a funeral address, partly to Yama the god of the dead and partly to the soul of the departed whose body is being consumed on the pile.

1 *Yama:* the deified lord of the dead; originally the first man who died and so showed the souls of his successors the way to the home of the departed. See X. 12. *Lofty heights:* of heaven, the abode of the Blest.

2 Yama first found for us the road to travel: this pasture never can be taken from us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.

3 Mâtalî prospers there with Kavyas, Yama with Angiras' sons, Bṛihaspati with Ṛikvans:
Exalters of the gods, by gods exalted, some joy in praise and some in our oblation.

4 Come, seat thee on this bed of grass, O Yama, in company with Angirasas and Fathers.
Let texts recited by the sages bring thee: O king, let this oblation make thee joyful.

5 Come, Yama, with the Angirasas the holy, rejoice thee here with children of Virûpa.
Seated on sacred grass at this our worship: I call Vivasvân, too, thy father hither.

6 Our Fathers are Angirasas, Navagvas, Atharvans, Bhṛigus who deserve the Soma.
May these, the holy, look on us with favour, may we enjoy their gracious loving-kindness.

7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
There shalt thou look on both the kings enjoying their sacred food, god Varuṇa and Yama.

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3 *Mâtalî:* a divine being, identified by the Commentators with Indra whose charioteer was Mâtali. *Kavyas:* a class of Manes, the spirits of a pious race of ancient time. *Angiras' sons:* the Angirasas, the typical first sacrificers. See Vol. I., Index. *Ṛikvans:* or singers, a class of spirits or deities who attend and sing the praises of Bṛihaspati. See VII. 10. 4. *Some joy in praise:* the gods delight in Svâhâ, the sacrificial exclamation, worship or praise. *Some in our oblation:* the Manes delight in Svadhâ, the sweet food or oblation which is presented to them.

4 *Angirasas and Fathers:* or, perhaps, Angirasas our Fathers.

5 *Children of Virûpa:* Vairûpas, a sub-division of the Angirasas.

6 *Navagvas, Atharvans, Bhṛigus:* priestly families of ancient times.

7 This and the following stanza are addressed to the spirit of the dead man whose funeral rites are being celebrated.

8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.

9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.

10 Run and outspeed the two dogs, Saramâ's offspring, brindled, four-eyed, upon thy happy pathway.
Draw nigh, then to the gracious-minded Fathers where they rejoice in company with Yama.

11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—
Entrust this man, O king, to their protection, and with prosperity and health endow him.

12 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people;
May they restore to us a fair existence here and to-day, that we may see the sunlight.

13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.

14 Offer to Yama holy gifts enriched with butter, and draw near:
So may he grant that we may live long days of life among the gods.

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8 *Free or ordered acts:* voluntary good works and prescribed sacrifices, whose merit is stored up in heaven to be enjoyed on arrival by the spirits of the pious who have performed them.

9 According to Sâyaṇa, this stanza is addressed to the Piśâchas and other evil spirits that haunt the place of cremation.

10 The spirit of the departed is addressed. *The two dogs:* offspring of Saramâ, the hound of Indra. See Vol. I., Index.

13 The three following stanzas are addressed to the priests.

15 Offer to Yama, to the king, oblation very rich in meath:
Bow down before the Ṛishis of the ancient times, who made this path in days of old.
16 Into the three great jars it falls: six realms, the only lofty place,
The Gâyatrî, the Trishṭup, all metres in Yama are contained.

HYMN XV. Fathers.

May they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma.
May they who have attained the life of spirits, skilled in Law, harmless, aid us when we call them.
2 Now let us pay this homage to the Fathers, to those who passed of old and those who followed,
Those who have rested in the earthly region, and those who dwell among the mighty races.

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16 This stanza is unintelligible. *Three great jars: Trikadrukas*, or three Soma-reservoirs. *It falls:* apparently, the Soma. *Six realms:* the six earths, according to Sâyaṇa, or substances, viz., heaven, earth, water, plants, the sun and truth. *The only lofty place:* 'the one great (moving world).'—Wilson.

This hymn, with the exception of the last stanza, has been translated, and annotated by Muir, *O. S. Texts*, V. pp. 291—295, by the authors of the *Siebenzig Lieder*, and by Prof. Peterson, *Hymns from the Rigveda.*

The Ṛishi is Ṣankha son of Yama. The metre is Jagatî in stanza 11, and Trishṭup in the rest of the hymn.

1 *Ascend:* rise to higher rank; obtain the best oblation, according to Sâyaṇa.

Lowest, highest, midmost: the Fathers are classified in heaven according to their degrees of merit acquired on earth.

2 *The earthly region:* the firmament nearest to the earth. See VIII. 77. 5. *The mighty races:* of the gods.

3 I have attained the gracious-minded Fathers, I have gained son and progeny from Vishṇu.
They who enjoy pressed juices with oblation, seated on sacred grass, come oftenest hither.

4 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and wealth without a trouble.

5 May they, the Fathers, worthy of the Soma, invited to their favourite oblations
Laid on the sacred grass, come nigh and listen: may they be gracious unto us and bless us.

6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.

7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.

8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma-banquet,—
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.

9 Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Kavyas,
Who thirsted 'mid the gods, who hasten hither, oblation-winners, theme of singers' praises.

10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, god-adorers,
Eaters and drinkers of oblations, truthful, who travel with the deities and Indra.

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3 *Son and progeny: napâtam cha vikramanam cha:* the meaning of these words here is doubtful.

7 *Lapped in the bosom of the purple Mornings:* 'Seated in the proximity of the radiant flames (of the altar).'—Wilson.

9 *Kavyas:* see X. 14. 3.

11 Fathers whom Agni's flames have tasted, come ye nigh:
in perfect order take ye each your proper place.
Eat sacrificial food presented on the grass: grant
riches with a multitude of hero sons.

12 Thou, Agni Jâtavedas, when entreated, didst bear
the offerings which thou madest fragrant,
And give them to the Fathers who did eat them with
Svadhâ. Eat, thou god, the gifts we bring thee.

13 Thou, Jâtavedas, knowest well the number of Fathers
who are here and who are absent,
Of Fathers whom we know and whom we know not,
accept the sacrifice well-prepared with portions.

14 They who, consumed by fire or not cremated, joy in
their offering in the midst of heaven,—
Grant them, O sovran lord, the life they merit, and
their own body, as thy pleasure wills it.

HYMN XVI. Agni.

Burn him not up, nor quite consume him, Agni: let
not his body or his skin be scattered.
O Jâtavedas, when thou hast matured him, then
send him on his way unto the Fathers.

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11 *Whom Agni's flames have tasted:* whose bodies have been burnt. A class of Manes called Agnishvâttas, according to Sâyaṇa.

12 *With Svadhâ:* with the sacrificial exclamation Svadhâ, or, with their allotted portion.

13 *With portions:* or, with Svadhâs.

14 *The life they merit: asunîtim:* a difficult word whose meaning is somewhat uncertain. Sâyaṇa joins it with *tanvam*, and explains the two words by 'the body that leads to life,' 'that body that is endowed with breath.'—Wilson. See X. 12. 4.

This hymn has been partially transliterated, translated, and annotated by Muir, *O. S. Texts*, V. pp. 295—297.

The Ṛishi is Damana, son of Yama. The metre is Trishṭup in stanzas 1—10, and Anushṭup in 11—14. Stanzas 1—6 are to be repeated while the body of the departed is being partially consumed on the funeral pile.

2 When thou hast made him ready, Jâtavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he will obey the deities' commandment.

3 The sun receive thine eye, the wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.

4 Thy portion is the goat: with heat consume him; let thy fierce flame, thy glowing splendour, burn him.
With thine auspicious forms, O Jâtavedas, bear this man to the region of the pious.

5 Again, O Agni, to the Fathers send him, who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jâtavedas.

6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it, and Soma who hath passed into the Brâhmans.

7 Mail thee with milk against the flames of Agni, encompass thee about with fat and marrow,
So will the bold one, eager to attack thee with fierce glow fail to girdle and consume thee.

8 Forbear, O Agni, to upset this ladle: the gods and they who merit Soma love it.
This ladle, this which serves the gods to drink from, in this the immortal deities rejoice them.

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2 *The life that waits him: asunîtim:* see X 15. 14.

3 *The sun receive thine eye, the wind thy spirit:* let like return to like. See Muir's Note, *O. S. Texts*, V. 298.

4 Agni is addressed.

5 *Let him increase his offspring:* when he becomes one of the Fathers to whom is ascribed the fruitfulness of heaven and earth, the parents of gods and men. See X. 64. 14. *Let him rejoin:* or, let life rejoin his body: the nominative is not expressed.

7 The corpse is addressed.

9 I send afar flesh-eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jâtavedâs carry oblation to the gods, for he is skilful.

10 I choose as god for Father-worship Agni, flesh-eater, who hath past within your dwelling,
While looking on this other Jâtavedâs. Let him light flames in the supreme assembly.

11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to deities.

12 With yearning do we set thee down, with yearning we enkindle thee.
Yearning, bring yearning Fathers nigh to eat the food of sacrifice.

13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.

14 O freshness, with thy cooling powers, O gladdener with thy pleasantness,
Come with the female of the frog and fill this Agni with delight.

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9 *Stains:* of sin or impurity which may have attached to the departed. Cp. stanza 6.

10 *Light flames:* typically offer sacrifice in the assembly of the gods.

11 *With offerings meet:* literally, bearing Kavyas or Kavya-worship, that is, offerings to the *kavis*, sages, or Fathers.

12 *Thee:* Agni; the fire.

13 *Water-lily: kiyâmbu:* some kind of aquatic plant. *Tender grass: pâkadûrvâ:* a variety of *dûrvâ* grass (Panicum Dactylon).

14 Professor Wilson translates:—"(Oh Earth), cool and filled with cool herbs, gladsome and filled with gladsome (trees), be thronged with female frogs and give joy to this Agni." "That is, let the Earth be visited by the rainy season, when fuel becomes plentiful."

Dr. Muir's *Original Sanskrit Texts*, V. pp. 297—299, should be consulted with regard to this funeral hymn addressed to Agni, and much additional information on the subject may be obtained from the essays, there referred to, by Professor Roth and Professor Max Müller.

HYMN XVII. Various Deities.

TWASHṬAR prepares the bridal of his daughter: all the world hears the tidings and assembles.

But Yama's mother, spouse of great Vivasvân, vanished as she was carried to her dwelling.

2 From mortal men they hid the immortal lady, made one like her and gave her to Vivasvân.

Saraṇyû brought to him the Aṣvin brothers, and then deserted both twinned pairs of children.

3 Guard of the world, whose cattle ne'er are injured, may Pûshan bear thee hence, for he hath knowledge.

May he consign thee to these Fathers' keeping, and to the gracious gods let Agni give thee.

4 May Âyu, giver of all life, protect thee, and bear thee forward on the distant pathway.

Thither let Savitar the god transport thee, where dwell the pious who have passed before thee.

5 Pûshan knows all these realms: may he conduct us by ways that are most free from fear and danger.

The deities are Saraṇyû (stanzas 1, 2), Pûshan (3—6), Sarasvatî (7—9), the Waters (10—14), the Waters or Soma (15—17). The Ṛishi is Devaṣravâs, son of Yama.

1 The first two stanzas are difficult, and appear to have no connexion with the rest of the hymn. *Twashṭar:* a god often regarded, as here, as an agent in natural phenomena. *His daughter:* Saraṇyû, the stormy cloud; or, perhaps, the dawn. *Vivasvân:* representing the bright heavens. *Yama's mother:* Saraṇyû, who gave birth to Yama and Yamî. See X. 10, Note. *Vanished:* or was stolen away.

2 *They:* the gods. *The immorted lady:* Saraṇyû. *Brought to him:* under another form bore to Vivasvân. *Both twinned pairs:* Yama and Yamî and the Aṣvins. For the legend which has been formed out of these obscure hints, see Wilson's Translation, and Muir, *O. S. Texts*, V. 228.

3 Here the funeral hymn begins, with an address to the spirit of the departed.

4 *Âyu:* according to Sâyaṇa, Vâyu is intended, the letter 'v' being elided. Or the meaning may be, life of full vitality.

Giver of blessings, glowing, all-heroic, may he, the wise and watchful, go before us.

6 Pûshan was born to move on distant pathways, on the road far from earth and far from heaven.
To both most lovely places of assembly he travels and returns with perfect knowledge.

7 The pious call Sarasvatî, they worship Sarasvatî while sacrifice proceedeth.
The pious called Sarasvatî aforetime. Sarasvatî send bliss to him who giveth.

8 Sarasvatî, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.

9 Thou called on as Sarasvatî by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.

10 The mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us:
For, goddesses, they bear off all defilement: I rise up from them purified and brightened.

11 Through days of earliest date the drop descended on this place and on that which was before it.
I offer up, throughout the seven oblations, the drop which still to one same place is moving.

12 The drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying filter, I offer thee with heart and cry of Vashaṭ!

13 That fallen drop of thine, the stalk which from the ladle fell away,

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7 *Sarasvatî:* see I. 3. 10.

11 This stanza is not very intelligible. *The drop* is apparently the Soma; but Sâyaṇa explains it, alternatively, by Âditya or the Sun.

This present god Bṛihaspati shall pour it forth to make us rich.

14 The plants of earth are rich in milk, and rich in milk is this my speech;
And rich in milk the essence of the waters: make me pure therewith.

HYMN XVIII. Various Deities.

Go hence, O Death, pursue thy special pathway apart from that which gods are wont to travel.
To thee I say it who hast eyes and hearest: touch not our offspring, injure not our heroes.

2 As ye have come effacing Mṛityu's footstep, to farther times prolonging your existence,
May ye be rich in children and possessions, cleansed, purified, and meet for sacrificing.

3 Divided from the dead are these, the living: now is our calling on the gods successful.
We have come forth for dancing and for laughter, to farther times prolonging our existence.

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14 *Rich in milk:* full of sap, vigour, vital and vivifying power.

The deities are Mṛityu or Death (stanzas 1—4), Dhâtar or the Creator (5), Twashṭar (6), the Pitṛimedha or offering to the Fathers (7—13), and the Pitṛimedha, or Prajâpati (14). The Ṛishi is Sankusuka son of Yama. The metres are Prastârapankti (12 + 12 + 8 + 8) in stanza 11, Jagatî in 13, Anushṭup in 14, and Trishṭup in the rest of the hymn.

1 *Death:* Mṛityu, the god of death; distinct from Yama the judge and ruler of the departed. *Our offspring: prajâm:* meaning here, says Sâyana, female offspring, *duhitṛidauhitrâtmikâm*, in the form of daughters and their daughters. *Our heroes:* sons and their sons.—S.

2 Addressed to the kinsman of the deceased. *Effacing Mṛityu's footstep:* 'avoiding the path of death.'—Wilson. *Cleansed:* from sins of a former life. *Purified:* from sins of the present life

4 Here I erect this rampart for the living; let none of these, none other, reach this limit.
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.

5 As the days follow days in close succession, as with the seasons duly come the seasons,
As each successor fails not his foregoer, so form the lives of these, O great Ordainer.

6 Live your full lives and find old age delightful, all of you striving one behind the other.
May Twashṭar, maker of fair things, be gracious, and lengthen out the days of your existence.

7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the matrons pass unto their houses.

8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.

9 From his dead hand I take the bow he carried, that it may be our power and might and glory.
There art thou, there; and here with noble heroes may we o'ercome all hosts that fight against us.

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4 *This rampart:* of stone, or earth, raised by the Adhvaryu as a line of demarcation between the dead and the living, and limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain:* the mound or bank.

5 *So form the lives:* let them pass away in due order of seniority.

Ordainer: Dhâtar: the name of a divine being who is the creator, arranger, maintainer, and manager of all things.

6 *One behind the other:* the oldest reaching the end of their journey first.

8 "This verse is to be spoken by the husband's brother, etc., to the wife of the dead man, and he is to make her leave her husband's body. See the *Áśwaláyana Gṛihya Sútras*, IV. 2."—Editor's Note, in Wilson's Translation.

9 This stanza is applicable only when the deceased was a Kshatriya or man of the princely and military order.

10 Betake thee to the lap of earth the mother, of earth far-spreading, very kind and gracious.
Young dame, wool-soft unto the guerdon-giver, may she preserve thee from Destruction's bosom.

11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.
Earth, as a mother wraps her skirt about her child, so cover him.

12 Now let the heaving earth be free from motion: yea, let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.

13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.

14 Even as an arrow's feathers, they have laid me down at day's decline.
My parting speech have I drawn back as 'twere a courser with the rein.

---

10 Addressed to the body. *Guerdon-giver:* the liberal rewarder of the priests. *Destruction's bosom:* or the lap of Nirṛiti.

13 *I stay the earth:* "I keep off the earth above thee with thy lid." "This is addressed to the urn containing the bones and ashes, which is buried after the corpse has been burnt."—Wilson.

14 This stanza, which seems to be a later addition, is not noticed in Sâyaṇa's Commentary, and the meaning of the second line is not very clear.

The hymn has been translated by the authors of the *Siebenzig Lieder*. See Professor Zimmer's *Altindisches Leben*, pp. 400—407, or Mr. Romesh Chunder Dutt's *Civilization in Ancient India*, pp. 108, and 278, 279. The essays of Professor Roth and Professor Max Müller have already been referred to.

HYMN XIX. Waters or Cows.

TURN, go not farther on your way; visit us, O ye wealthy ones.
Agni and Soma, ye who bring riches again, secure us wealth.

2 Make these return to us again, bring them beside us once again.
May Indra give them back to us, and Agni drive them hitherward.

3 Let them return to us again: under this herdsman let them feed.
Do thou, O Agni, keep them here, and let the wealth we have remain.

4 I call upon their herdsman, him who knoweth well their coming nigh,
Their parting and their home-return, and watcheth their approach and rest.

5 Yea, let the herdsman, too, return, who marketh well their driving-forth.
Marketh their wandering away, their turning back and coming home.

Agni and Soma are the deities of the second half of stanza 1.

The Ṛishi is Mathita son of Yama, or Bhṛigu son of Varuṇa, or Chyavana of the family of Bhṛigu. The metre is Gâyatrî in stanza 6, and Anushṭup in the rest of the hymn. The hymn is a prayer for the return of strayed cows, to whom the first line is addressed.

1 *Ye who bring riches again: punarvasû:* 'ye who clothe (your worshippers) again.'—Wilson.

2 *These:* cows, or waters.—Sâyaṇa. *Make return* is the imperative singular, and Sâyaṇa says that the seer of the hymn addresses himself. The address is to Indra.

4 Sâyaṇa explains this stanza somewhat differently:—"I invoke the knowledge of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper."—Wilson. This is a more strictly literal rendering of the abstract nouns in the text.

6 Home-leader, lead them home to us; Indra, restore to us our kine:
We will rejoice in them alive.

7 I offer you on every side butter and milk and strengthening food.
May all the holy deities pour down on us a flood of wealth.

8 O thou home-leader, lead them home, restore them thou who bringest home.
Four are the quarters of the earth; from these bring back to us our kine.

HYMN XX.

Agni.

SEND unto us a mind that brings delight.

2 I worship Agni, youthfullest of gods, resistless, friend of laws;
In whose decree and heavenly light the spotted seek the mother's breast:

3 Whom with their mouth they magnify, bannered with flame and homed in light.
He glitters with his row of teeth.

4 Kind, furtherer of men, he comes, when he hath reached the ends of heaven,
Sage, giving splendour to the clouds.

5 To taste man's offerings, he, the strong, hath risen erect at sacrifice:
Fixing his dwelling he proceeds.

The Ṛish is Vimada Aindra (son of Indra). The metre is Virâj (one decasyllabic Pâda) in stanza 1, Anushṭup in 2, Virâj in 9, Trishṭup in 10, and Gâyatrî in 3—8.

1 This is taken from X. 25. 1. *The spotted:* there is no noun. The variegated oblations, as Sâyaṇa says, appear to be intended; and *the mother's breast* may be the clouds of the firmament.

3 *Homed in light:* the meaning of *kṛipanîḷam* is uncertain. 'Pitying prayer,' according to Prof. Ludwig. 'Sustainer of pious works.'—Wilson.

5 *He proceeds:* is carried from one fire-receptacle or altar to another.

6 Here are oblation, worship, rest: rapidly comes his furtherance.
To sword-armed Agni come the gods.
7 With service for chief bliss I seek the lord of sacrifice, Agni, whom
They call the living, son of rock.
8 Blest evermore be all the men who come from us, who magnify
Agni with sacrificial gifts.
9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.
His sire begat him bright with hues of gold.
10 Thus with his thoughts, O son of strength, O Agni, hath Vimada, accordant with the immortals,
Offered thee hymns, soliciting thy favour. Thou hast brought all, food, strength, a prosperous dwelling.

HYMN XXI. Agni.

With offerings of our own we choose thee, Agni, as invoking priest,
For sacrifice with trimmed grass,—at your glad carouse—piercing and brightly shining. Thou art waxing great.
2 The wealthy ones adorn thee, they who bring us horses as their gift:
The sprinkling ladle, Agni,—at your glad carouse—and glowing offering taste thee. Thou art waxing great.

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6 *Sword-armed:* armed with his sword or knife of piercing flame.

8 *The men who come from us:* sons and grandsons of the worshippers.

9 *The path he treads:* according to Sâyaṇa, his chariot.

The Ṛishi is Vimada. The metre is Âs'ârapankti (8 + 8 + 12 + 12).

1 *At your glad carouse:* apparently a Soma-drinking refrain, addressed to the Viśvedevas or All-gods. *Thou art waxing great:* a similar refrain or burthen addressed to Agni. See Wilson's Translation, Note. Professor Grassmann omits both refrains, which he considers to be later interpolations.

2 *Taste thee:* feel the power of the fire.

3 The holy statutes rest by thee, as 'twere with ladles that o'erflow.
Black and white-gleaming colours,—at your glad carouse—all glories thou assumest. Thou art waxing great.

4 O Agni, what thou deemest wealth, victorious and immortal one!
Bring thou to give us vigour,—at your glad carouse —splendid at sacrifices. Thou art waxing great.

5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
He was Vivasvân's envoy, at your glad carouse—the well-loved friend of Yama. Thou art waxing great.

6 At sacrifices they adore thee, Agni, when the rite proceeds.
All fair and lovely treasures—at your glad carouse—thou givest him who offers. Thou art waxing great.

7 Men, Agni, have established thee as welcome priest at holy rites,
Thee whose face shines with butter,—at your glad carouse—bright, with eyes most observant. Thou art waxing great.

8 Wide and aloft thou spreadest thee, O Agni, with thy brilliant flame.
A bull art thou when bellowing,—at your glad carouse—thou dost impregn the sisters. Thou art waxing great.

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3 The first line is difficult:—'The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth —) sprinkling (showers).'—Wilson. I follow Prof. Ludwig's interpretation. Those who worship Agni according to his Law are regarded as his own statutes incarnate.

5 *Atharvan:* the priest who is said to have been the first to obtain fire and offer Soma and prayers. *Vivasvân:* the Soma-priest, or the sacrificer.

8 *The sisters:* the plants, which Agni, descending in rain, makes fruitful.

HYMN XXII. Indra.

WHERE is famed Indra heard of? With what folk is he renowned to-day as Mitra is,—
Who in the home of Ṛishis and in secret is extolled with song?

2 Even here is Indra famed, and among us this day the glorious thunderer is praised,
He who like Mitra 'mid the folk hath won complete and full renown.

3 He who is sovran lord of great and perfect strength, exerter of heroic might,
Who bears the fearless thunder as a father bears his darling son.

4 Harnessing to thy car, as god, two blustering steeds of the Wind-god, O thunderer,
That speed along the shining path, thou making ways art glorified.

5 Even to these dark steeds of Wind thou of thyself hast come to ride,
Of which no driver may be found, none, be he god or mortal man.

6 When ye approach, men ask you, thee and Uṣanâ: Why come ye to our dwelling-place?
Why are ye come to mortal man from distant realms of earth and heaven?

7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
We pray to thee for help as thou didst strike the monster Ṣushṇa dead.

The Ṛishi is Vimada. The metre is Anushṭup in stanzas 5, 7, 9, Trishṭup in 15, and Purastâdbṛihatî (12 + 8 + 8 + 8) in the rest of the hymn.

1 *In secret:* in the forest, according to Sâyaṇa.

4 *Making ways:* as a god of light, making paths through the pathless darkness.

6 *Uṣanâ:* Uṣanâ or Uṣanas Kâvya, who has been frequently mentioned as a favoured friend and companion of Indra.

8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
Baffle, thou slayer of the foe, the weapon which this Dâsa wields.

9 Hero with heroes, thou art ours: yea, strong are they whom thou dost help.
In many a place are thy full gifts, and men, like vassals, sing thy praise.

10 Urge thou these heroes on to slay the enemy, brave thunderer! in the fight with swords,
Even when hid among the tribes of sages numerous as stars.

11 Swift come those gifts of thine whose hand is prompt to rend and burn, O hero thunder-armed:
As thou with thy companions didst destroy the whole of Ṣushṇa's brood.

12 Let not thine excellent assistance come to us, O hero Indra, profitless.
May we, may we enjoy the bliss of these thy favours, thunderer!

13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.
May we know these whose treasures are like those of milch-kine, thunderer!

14 That earth, through power of knowing things that may be known, handless and footless yet might thrive,

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9 *With heroes:* the attendant Maruts.

10 *The enemy:* or Vṛitra. *Hid among the tribes of sages:* dwelling among the wise gods and invisible to men. *Numerous as stars:* the meaning of *nakshatraṣavasîm* is uncertain.

11 *Whose hand is prompt to rend and burn:* I follow Prof. Ludwig's interpretation, but the meaning which he gives to *ákshâṇe* is doubtful.

13 *Soft impulses of thine:* 'our (praises) reaching thee.'—Wilson.

Thou slewest, turning to the right, Ṣushṇa for every living man.

15 Drink, drink the Soma, hero Indra; be not withheld as thou art good, O treasure-giver.
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

HYMN XXIII. Indra.

INDRA, whose right hand wields the bolt, we worship, driver of bay steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.

2 The treasure which his bay steeds found at sacrifice,—this wealth made opulent Indra slayer of the foe.
Ṛibhu, Ṛibhukshan, Vâja,—he is lord of might. The Dâsa's very name I utterly destroy.

3 When, with the princes, Maghavan, famed of old, comes nigh the thunderbolt of gold, and the controller's car
Which his two tawny coursers draw, then Indra is the sovran lord of power whose glory spreads afar.

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14 *For every living man: viṣvâyave:* according to Sâyaṇa, for the sake of Viṣvâyu, a king, the son of Urvaśî, the Apsaras or nymph of heaven who became the wife of Purûravâs. *Turning to the right:* circumambulating Ṣushṇa with the right hand towards him for good luck; performing the Gaelic deasil.

The Ṛishi is Vimada. The metre is Trishṭup in stanzas 1, 7, Abhisârinî (approximate Trishṭup, i. e. 12 + 12 + 11 + 11) in 5, and Jagatî in the rest of the hymn.

1 *Seeking sundered courses: vivratânâm:* unruly, and pulling away from each other. According to Sâyaṇa, having many functions.

2 *At sacrifice:* Sâyaṇa explains *vane* by 'at sacrifice, or, in the forest.' The exact meaning of the word here is not certain. *Of the foe:* or, of Vṛitra.

Ṛibhu, Ṛibhuksham, Vâja: Indra, combining the three Ṛibhus in his own person.

3 *With the princes:* with the Maruts.

4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard.

When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as the wind disturbs the wood.

5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger.

Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cries.

6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee most bountiful.

We know the good we gain from him the mighty one when we attract him as a herdsman calls the kine.

7 Ne'er may this bond of friendship be dissevered, the Ṛishi Vimada's and thine, O Indra.

We know thou carest for us as a brother: with us, O god, be thine auspicious friendship.

HYMN XXIV. Indra. Aśvins.

O INDRA, drink this Soma full of sweets, poured from the pressing-planks.

Send down to us great riches,—at your glad carouse—in thousands, O most wealthy. Thou art waxing great.

2 To thee with sacrifices, with oblations, and with lauds we come.

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4 *Drops of moisture:* perhaps the rain which he pours upon the lightning which may be regarded as his beard.—L. *The pleasant place:* the chamber of sacrifice. *The worshipper:* or, according to Sâyaṇa, his own body. The text has no word to express the object here.

The Ṛishi is Vimada. The metre is Âstârapankti in stanzas 1—3, and Anushṭup in 4—6. The double burthen or refrain of Hymn XXI. is employed in the first three stanzas.

Lord of all strength and power, grant—at your glad carouse—the best choice-worthy treasure. Thou art waxing great.

3 Thou who art lord of precious boons, inciter even of the churl,
Guardian of singers, Indra,—at your glad carouse—save us from woe and hatred. Thou art waxing great.

4 Strong, with the great magician, ye churned the united worlds apart,
When ye, implored by Vimada, Nâsatyas, forced the pair apart.

5 When the united twain were rent asunder all the gods complained.
The gods to the Nâsatyas cried, Bring these together once again.

6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your deity, both gods, enrich us with all pleasantness.

HYMN XXV. Soma.

SEND us a mind that brings delight, send energy and mental power.
Then—at your glad carouse—let men joy in thy love, sweet juice! as kine in pasture. Thou art waxing great.

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3 *Of singers:* worshippers; 'eulogists.'—Wilson.

4 *With the great magician:* with the aid of the supernaturally mighty Vimada. Others take *mâyâvinâ* as the vocative dual. 'Sagacious (Aśvins).'—Wilson. *Churned.....apart:* or, perhaps, produced by churning or violent agitation. Sâyaṇa explains differently:—'you have churned forth (the fire).'—Wilson.

The Ṛishi is Vimada, son of Prajâpati or of Indra, or Vasukṛit son of Vasukra. The metre is Âstârapankti.

1 The first line of this stanza has occurred before as the first line of X. 20. The double burthen or refrain is again employed, with little or no connexion with the rest of the stanza.

2 In all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings—at your glad carouse—spread themselves seeking riches. Thou art waxing great.

3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious—at your glad carouse—as sire to son. Preserve us even from slaughter. Thou art waxing great.

4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant—at your glad carouse—full powers of mind, like beakers. Thou art waxing great.

5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open—at your glad carouse—the stall of kine and horses. Thou art waxing great.

6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,—at your glad carouse—looking upon all beings. Thou art waxing great.

7 On all sides, Soma, be to us a guardian ne'er to be deceived.
King, drive away our foemen—at your glad carouse:—let not the wicked rule us. Thou art waxing great.

8 Be watchful, Soma, passing wise, to give us store of vital strength.

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3 *From slaughter:* 'from being killed (by our enemies).'—Wilson.

4 *Like beakers:* filled full, like chalices of Soma juice.

5 *These longing men:* the priests. *Have thrown open, etc.:* have, by their sacrifices, opened the way to wealth.

More skilled than man to guide us,—at your glad carouse—save us from harm and sorrow. Thou art waxing great.

9 Chief slayer of our foemen, thou, Indu, art Indra's gracious friend,
When warriors invoke him—at your glad carouse—in fight, to win them offspring. Thou art waxing great.

10 Victorious is this gladdening drink: to Indra dear it grows in strength.
This—at your glad carouse—enhanced the mighty hymn of the great sage Kakshîvân. Thou art waxing great.

11 This to the sage who offers gifts brings power that comes from wealth in kine.
This, better than the seven, hath—at your glad carouse—furthered the blind, the cripple. Thou art waxing great.

HYMN XXVI. Pûshan.

FORWARD upon their way proceed the ready teams, the lovely songs.
Further them glorious Pûshan with yoked chariot, and the mighty twain.

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10 *Kakshîvân:* a famous Ṛishi, the seer of some hymns of Book I. See Index, Vol. I.

11 *Better than the seven:* more effectually than the seven priests. Sâyaṇa explains differently:—'it gives wealth to the seven (priests).'—Wilson. *The blind:* the Ṛishi Dirghatamâs, according to Sâyaṇa. *The cripple:* Parâvṛij. See both names in Vol. I., Index.

The Ṛishi is Vimada or Vasukṛit. The metre is Ushṇih in stanzas 1, 4, and Anushṭup in the rest of the hymn. I have treated all the stanzas as Anushṭup.

1 *Ready teams:* ordered series of our words. *The mighty twain:* the Aṣvins. According to Sâyaṇa, *dasrâ* = *darṣanîyaḥ*, of goodly aspect, applied to Pûshaṇ; or, the two performers of the rite, the *Yajamâna* and his wife.

2 With sacred hymns let this man here, this singer win the god to whom
Belong this majesty and might. He hath observed our eulogies.

3 Pûshan the strong hath knowledge of sweet praises even as Indu hath.
He dews our corn with moisture, he bedews the pasture of our kine.

4 We will bethink ourselves of thee, O Pûshan, O thou god, as one
Who brings fulfilment of our hymns, and stirs the singer and the sage.

5 Joint-sharer of each sacrifice, the driver of the chariot steeds;
The Ṛishi who is good to man, the singer's friend and faithful guard.

6 One who is lord of Ṣucha, lord of Suchâ caring for herself:
Weaving the raiment of the sheep and making raiment beautiful.

7 The energetic lord of power, strong friend of all nutritious food.
He with light movement shakes his beard, lovely and ne'er to be deceived.

8 O Pûshan, may those goats of thine turn hitherward thy chariot pole.
Friend of all suppliants art thou, born in old time, and firm and sure.

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6 *Ṣucha* and *Ṣuchâ*: names of a man and woman.—L. According to Sâyaṇa and Wilson, 'the pure (he-goat) and the pure (she-goat).' *Weaving the raiment:* "making woollen cloths such as the woollen filter, etc."—Wilson. *And making raiment beautiful:* or, he hath made vesture pure and bright; that is, says Sâyaṇa, he hath purified all around with his heat and light.

7 *Friend:* the augmenter. *Shakes his beard:* when he drinks the Soma-juice.

Those goats: Pûshan's chariot is said to be drawn by a team of goats.

9 May the majestic Pûshan speed our chariot with his power and might.
May he increase our strengthening food and listen to this call of ours.

HYMN XXVII. Indra.

THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milk-oblation, unrighteous, powerful, the truth's perverter.
2 Then will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteenfold strong juices.
3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious battle raging, men speak forth praises of my vigorous horses.
4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.

The Ṛishi is Vasukra, son of Indra. The metre is Trishṭup.

1 Indra addresses the Ṛishi. *Powerful: âbhum:* perhaps, possessed of the means that would enable him to offer sacrifices.

2 The Ṛishi replies. *Fifteenfold strong juices:* according to Sâyaṇa, the juices of the Soma-plant whose leaves grow during the light half of the month and die away during the dark half.

3 Indra speaks, rebuking the Ṛishi and ascribing all victories to himself.

4 *The potent one:* the powerful fiend Ṣambara, for instance.

5 *Dust:* of battle, stirred up by Indra.

6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction.
Then shall the fellies of my car pass over those who have blamed my joyous friend and scorned him.

7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.

8 The freed kine eat the barley of the pious. I saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?

9 When we who eat the grass of men are gathered I am with barley-eaters in the corn-land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.

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6 *To see: darṣan:* according to Sâyaṇa, I, Indra, see. *Oblation-drinkers:* who themselves consume the offerings that should be presented to Indra.

Mean offerers: bâhukshadaḥ: literally, arm-cutters. According to Prof. Roth, parsimonious worshippers who offer the forelegs, or inferior parts of the sacrificial animal. 'Who cut (the worshippers) to pieces with their hands.'—Wilson. *Joyous friend:* Vishṇu.—L. Or the meaning may be, your joyous friend; Indra himself, the friend of his worshippers.

7 The Ṛishi speaks. *An earlier saw:* the meaning of the half-line is not clear. Perhaps, foes have already felt thy power, and others yet shall feel it. 'The ancient Indra verily destroys (his foe), the other does not destroy Indra.'—Wilson. *Two canopies:* heaven and earth. *Him:* Indra.

8 Indra speaks, fearing, apparently, that the worshipper will have no milk to offer him.

9 "There is no comment on this obscure verse, and Wilson leaves a blank in his Ms."—Editor of Wilson's Translation, Vol. VI. Prof. Ludwig says that Indra declares that he has brought men and cattle together and made the latter subject to the former, to be yoked and to remain yoked when and as long as their masters please. According to this interpretation, the first half of the stanza might be rendered: Grass-eating beasts with men have I connected, and those who eat grain in the wide-spread corn-land. But there are objections to the acceptance of this translation.

10 There wilt thou hold as true my spoken purpose, to bring together quadrupeds and bipeds.
I will divide, without a fight, his riches who warreth here, against the Bull, with women.

11 When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger—the man who leads her home or he who woos her?

12 How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.

13 His feet have grasped: he eats the man who meets him. Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.

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10 *Against the Bull:* against me, the mighty Indra. *With women:* with weak allies.

11 "Hitherto," says Prof. Ludwig, "it is possible to establish a connexion and interdependence of the separate strophes; with strophe 11 the difficulty begins. *On him:* on the father. *Who woos her:* seeks her in marriage for his friend or employer.

12 *Herself: svayam chit:* by her own worth, independently of her dowry.

13 *His feet have grasped:* Indra, as the Sun, has seized and drawn up the water of the rivers with the rays which are his feet. *Eats the man who meets him:* perhaps, merely, scorches the man who exposes himself to his burning rays. According to Sâyaṇa, 'feeds upon, *i. e.* takes into his orb, the water that approaches him.' Another explanation is, that the pious after death go to the Sun and become sunbeams.—L. *He sets the head for shelter:* he takes the height of heaven as a covering. *Anear and right above:* in his meridian height. *Follows earth:* descends to the horizon and sets beyond it.

14 High, leafless, shadowless, and swift is heaven: the mother stands, the youngling, loosed, is feeding.
Loud hath she lowed, licking another's offspring. On what world hath the milch-cow laid her udder?

15 Seven heroes from the nether part ascended, and from the upper part came eight together.
Nine from behind came armed with winnowing-baskets: ten from the front pressed o'er the rock's high ridges.

16 One of the ten, the tawny, shared in common, they send to execute their final purpose.
The mother carries on her breast the infant of noble form and soothes it while it knows not.

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14 *Leafless, shadowless:* heaven being compared to a tree that overshadows the earth. According to Sâyaṇa, *arvâ* here is the ever-moving Sun. *The mother:* Ushas or Dawn. According to Sâyaṇa, *mâtâ* here means 'the builder (of the world).' *The youngling:* or calf; Agni who feeds on the oblations. *She:* Heaven, or the atmospheric Pṛithivî, roaring as the rain comes down. *Another's offspring:* Indra as Âditya or the Sun, the offspring of Aditi. *On what world, etc.:* that is, who knows where the rain comes from? *The milch-cow,* is the Sky. The second half-stanza has occurred before. See III. 55. 13.

15 *Seven heroes:* according to Sâyaṇa, Viśvâmitra and other Ṛishis, sons of Prajâpati. *Eight:* the Vâlakhilyas, a numerous race of divine pygmies. *Nine:* the Bhṛigus. *Ten:* Angirasas. Or, alternatively, seven Maruts, on Indra's right, eight on his left, nine behind him, and ten in front. These explanations by Sâyaṇa cannot be accepted; but it is hard to say what is meant. Professor Ludwig thinks that the various classes of letters of the alphabet are intended. His ingenious explanation will be found in the Preface to his fourth volume of the Ṛigveda, pp. XXXIII.—XXXV.

16 *The tawny: kapilam:* according to Sâyaṇa, the famous Ṛishi Kapila. 'The Sun?'—Grassmann. *The mother:* Night?—Grassmann. *The infant:* the young Sun, if *the mother* is Night.

17 The heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
Two reach the plain amid the heavenly waters, hallowing and with means of purifying.

18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
To me hath Savitar, this god, declared it: He will perform, whose food is wood and butter.

19 I saw a troop advancing from the distance, moved, not by wheels but their own godlike nature.
The friendly one seeks human generations destroying still new bands of evil beings.

20 These my two bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
The waters even shall aid him to his object, and the all-cleansing Sun who is above us.

21 This is the thunderbolt which often whirleth down from the lofty misty realm of Sûrya.
Beyond this realm there is another glory: so through old age they pass and feel no sorrow.

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17 *The fatted wether:* perhaps, the swollen rain-cloud. *The dice:* the stars. The two: the sun and moon. These are Professor Ludwig's suggestions.

18 *They:* according to Sâyaṇa, the Angirasas. Perhaps the contentious priests with whom Agni the veritable priest is contrasted.—Ludwig. *He:* Agni.

19 *A troop:* the stars. *The friendly one:* Indra as the Sun. *Evil beings:* *ṣiṣṇâ:* Râkshasas and spirits of darkness that vanish at the coming of the Sun.

20 *Bulls:* steeds according to Sâyaṇa. *Pramara's:* belonging to me, the destroyer or Death. But the whole stanza is obscure. *All-cleansing:* so Sâyaṇa explains *marka*, which Prof. Roth interprets by 'obscuration.' Prof. Ludwig thinks that the Moon, 'the obscurer of the Sun' is meant.

21 *This is the thunderbolt:* the meaning, probably is, 'this *dakshiṇâ* or honorarium given to the priests is a veritable thunderbolt.'—L. But, as Professor Wilson, observes, the stanza may be "intended to express the usual theory of rain; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind."

22 Bound fast to every tree the cow is lowing, and thence the man-consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Ṛishi, is affrighted.

23 In the gods' mansion stood the first-created, and from their separation came the later.
Three warm the Earth while holding stores of water, and two of these convey the murmuring moisture.

24 This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour: his foot is never free from robes that veil it.

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22 According to Sâyaṇa, *tree* here means 'bow,' *cow* means 'bow-string' and *man-consuming birds* 'deadly arrows.' The general meaning is that sacrifices to Indra and liberal gifts to priests will not free men from the fear of death.

23 *The first-created:* the clouds. *The later:* the waters of the rain. *Three:* Parjanya, Vâyu, and Âditya or the Sun. *Holding stores of water: anûpâḥ:* 'Sowing in succession.'—Wilson. 'Following the water.'—Ludwig. 'Rich in water.'—Grassmann. *Two:* Vâyu and Âditya.

24 According to Sâyaṇa, Indra is addressed. The following is Prof. Wilson's translation of Sâyaṇa's paraphrase of the stanza:—"That thy (divine nature identified with the sun) is the cause of life: and know such (solar form) of his (to be worthy of adoration) at the sacrifice; conceal nothing: that motion of him the all-cleansing (sun) makes manifest the universe; it absorbs the moisture; it is never discontinued." The *robes that veil* the foot, or rays, of the Sun are the waters into which they are supposed to vanish.

The hymn is enigmatical and difficult in the highest degree, and neither Sâyaṇa nor later scholars have succeeded in making it intelligible throughout.

HYMN XXVIII. Indra. Vasukra.

Now all my other friends are here assembled; my sire-in-law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto his dwelling.

2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.

3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.

4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:
The fox steals up to the approaching lion: the jackal drives the wild-boar from the brushwood.

5 How shall I solve this riddle, I, the simple, declare the thought of thee the wise and mighty?
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?

6 Thus do they magnify me, me the mighty: higher than even high heaven is my car-pole.
I all at once demolish many thousands: my sire begot me with no foe to match me.

The Rishi is Vasukra son of Indra, and the hymn is mainly a dialogue between the father and the son. Vasukra's wife is the seer as well as the speaker of stanza 1. The metre is Trishṭup.

1 This stanza is spoken by Vasukra's wife in ignorance, says the legend, that her father-in-law Indra is present in disguise.

2 Indra speaks. *The Bull:* the mighty Indra.

3 Vasukra speaks.

4 Indra must be the speaker, although Sâyaṇa gives the stanza to Vasukra. Indra declares his power to alter the course of nature. See Wilson's Translation, Note by the Editor.

5 Vasukra speaks.

6 Indra speaks. *My sire:* or, the general father Prajâpati.—S.

7 Yea, and the gods have known me also, Indra, as mighty, fierce and strong in every exploit.
Exulting with the bolt I slaughtered Vṛitra, and for the offerer oped with might the cow-stall.

8 The deities approached, they carried axes; splitting the wood they came with their attendants.
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.

9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.
The great will I make subject to the little: the calf shall wax in strength and eat the bullock.

10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured: the leather strap still holds his foot entangled.

11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.

12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us food that strengthens: in heaven thou hast a name and fame as hero.

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7 Vasukra speaks, and tells what he has done with Indra's help.

8 This obscure stanza is probably an account of the gods' first sacrifice. See Pischel, *Vedische Studien*, pp. 178—180. According to Sâyaṇa, it refers to the cleaving of the clouds, and the filling of the rivers. Professor Ludwig sees in it a reference to the beginning of agriculture. *Their attendants:* the Maruts.

9 Cf. with stanza 4.

10 The application of this stanza is not apparent. Sâyaṇa's explanation of this and the following verse is entirely different from that of most recent scholars.

HYMN XXIX.

Indra.

As sits the young bird on the tree rejoicing, ye, swift pair, have been roused by clear laudation
Whose herald-priest through many days is Indra, earth's guardian, friend of men, the best of heroes.

2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic hero!
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.

3 What was the gladdening draught that pleased thee, Indra? Speed to our doors, our songs, for thou art mighty.
Why comest thou to me, what gift attracts thee? Fain would I bring thee food most meet to offer.

4 Indra, what fame hath one like thee 'mid heroes? With what plan wilt thou act? Why hast thou sought us?
As a true friend, wide-strider! to sustain us, since food absorbs the thought of each among us.

The Ṛishi is Vasukra. The metre is Trishṭup.

1 The meaning of the stanza is obscure, and the text of the first half-line is unintelligible. I follow the reading which Sâyaṇa gives in his Commentary, *vâyo* instead of *vâ yo*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson. *Swift pair:* Aṣvins.

2 *Dance hither:* or, come dancing. Cp. Milton's "Now the bright morning-star, day's harbinger, Comes dancing from the east." *Triple splendour:* perhaps with reference to Agni, Vâyu, and Sûrya.—L. *Hundred chiefs:* as Professor Grassmann suggests, the Maruts may be intended, 'hundred' being used indefinitely. *Kutsa:* Indra's favourite companion.

4 Indra is reminded that the protection of his worshippers is his special glory.

Wide strider!: 'widely renowned,' according to Sâyaṇa. *Food:* the hymn appears to have been 'seen' or revealed in a time of dearth or famine.'—Ludwig.

5 Speed happily those, as Sûrya ends his journey, who meet his wish as bridegrooms meet their spouses;
Men who support, O Indra strong by nature, with food the many songs that tell thy praises.

6 Thine are two measures, Indra, wide, well-meted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.

7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the friend of man, and by heroic exploits.

8 Indra hath conquered in his wars, the mighty: men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX. Waters.

As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuṇa and Mitra. To him who spreadeth far, this laud I offer.

2 Adhvaryus, be ye ready with oblations, and come with longing to the longing Waters,

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5 *Meet his wish:* satisfy his, Indra's, longing for Soma libations.

6 *Thine are two measures:* thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth; or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the Rigveda*, p. 18.

The deity is, alternatively, Apâmnapât, the Child of the Waters. The Ṛishi is Kavasha son of Ilûsha. The metre is Trishṭup. The subject is the ceremony of fetching the sacred waters required for the preparation of the Soma-juice.

1 *To him who spreadeth far:* Indra, according to Sâyaṇa.

Down on which looks the purple-tinted eagle. Pour ye the wave on him this day, deft-handed.

3 Go to the reservoir, O ye Adhvaryus: worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.

4 He who hath shone in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:

5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.

6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.

7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,—
Even to that Indra send the meath-rich current, the wave that gratifies the gods, O Waters.

8 Send forth to him the meath-rich wave, O Rivers, which is your offspring and a well of sweetness,
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.

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2 *The purple-tinted eagle:* probably the setting sun. According to Sâyaṇa, 'the Soma descending gracefully from the firmament.'

3 *To the reservoir:* to fetch the holy Waters. *The Waters' Child:* usually Agni, as the lightning that springs from the clouds or waters of the firmament, but here said to mean the deity appointed to produce the rain.

4 *In floods:* of the aerial ocean. Cp. II. 35. 4.

5 *With herbs:* probably Darbha or Kuṣa grass.

6 The Waters bow to Soma as maidens to their lovers.

9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the twain in motion;
The well that springeth from the clouds, desirous, that wandereth triple-formed, distilling transport.

10 These winding streams which with their double current, like cattle-raiders, seek the lower pastures,—
Waters which dwell together, thrive together, queens, mothers of the world, these, Ṛishi, honour.

11 Send forth our sacrifice with holy worship, send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.

12 For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amrit.
Ye are the queens of independent riches. Sarasvatî give full life to the singer!

13 When I behold the Waters coming hither, carrying with them milk and meath and butter,
Bearing the well-pressed Soma-juice to Indra, they harmonize in spirit with the Adhvaryus.

14 Rich, they are come with wealth for living beings. O friends, Adhvaryus, seat them in their places.
Seat them on holy grass, ye Soma-bringers, in harmony with the offspring of the Waters.

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9 *The twain: ubhe:* probably, Heaven and Earth. Sâyaṇa explains differently:—'which sends us both (kinds of fruit);' that is, "the fruit, whether reward or punishment, of the present life, and of a former life."—Wilson, and Editor's Note. *Desirous:* eager to mix with the Soma, according to Sâyaṇa; but the meaning of *auśânam* is uncertain. Prof. Ludwig translates it by 'des Uṣanas,' belonging to Uṣanas or Uṣanâ. *Triple-formed:* Soma with two admixtures.—G.

10 *Double current:* meaning, probably, the two kinds of waters called respectively Ekadhanâ and Vasatîvarî.

11 *Disclose the udder:* let your streams flow.

12 *Sarasvatî:* as chief and wisest of the Water-goddesses.

15 Now to this grass are come the longing Waters: the pious ones are seated at our worship.
Adhvaryus, press the Soma-juice for Indra: so will the service of the gods be easy.

HYMN XXXI. Viśvedevas.

MAY benediction of the gods approach us, holy, to aid us with all rapid succours.
Therewith may we be happily befriended, and pass triumphant over all our troubles.

2 A man should think on wealth and strive to win it by adoration on the path of Order,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.

3 The hymn is formed, poured are the allotted portions: as to a ford friends come unto the wondrous.
We have obtained the power of ease and comfort, we have become acquainted with the immortals.

4 Pleased be the eternal lord who loves true law: behold with this man whom god Savitar created.
May Bhaga Aryaman grace him with cattle; may he appear to him, and be, delightful.

5 Like the Dawns' dwelling-place be this a seat fully, where in their might men rich in food have gathered,
Striving to share the praises of this singer. To us come strengthening and effectual viands!

The Ṛishi is Kavasha. The metre is Triṣhṭup.

1 *Benediction:* or, the laudation; that is, Prof. Ludwig suggests, 'May the power of praising the gods, and at the same time the gods themselves, come to us.'

3 *The wondrous:* meaning, perhaps, Soma.

4 *The eternal lord:* Agni. According to Sâyaṇa, Prajâpati. *This man:* the institutor of the sacrifice. Savitar has given him life, and now let Agni bless him. *Bhaga Aryaman:* Aryaman as Bhaga who distributes wealth.

6 This Bull's most gracious far-extended favour existed first of all in full abundance.
By his support they are maintained in common who in the Asura's mansion dwell together.

7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the earth and heaven?
These twain stand fast and wax not old for ever: these have sung praise to many a day and morning.

8 Not only here is this: more is beyond us. He is the Bull, the heaven's and earth's supporter.
With power divine he makes his skin a filter, when the bay coursers bear him on as Sûrya.

9 He passes o'er the broad earth like a Stega: he penetrates the world as Wind the mist-cloud.
He, balmed with oil, near Varuṇa and Mitra, like Agni in the wood, hath shot forth splendour.

10 When suddenly calved the cow that erst was barren, she, self-protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, cast up the Ṣamî, that which men were seeking.

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6 *This Bull:* is Agni as the Sun. *The Asura* is Dyaus.

8 *Not only here:* the first half-line is obscure. 'Not such (is their power); there is another greater than they.'—Wilson. 'There is no other thing besides like unto him.'—Wallis. *A filter: pavitram:* which purifies the rays of light which stream through it.

9 *A Stega:* said to be a certain biting or stinging insect. According to Sâyaṇa, 'the aggregation of rays, the Sun.' Prof. Ludwig conjectures that 'plough-share' may be the meaning.

10 This stanza is very obscure. "The cow which was barren is the *Ṣami* tree, which brings forth the *Aśwattha*, and from the wood of these two trees are made the *araṇî*, the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the *Ṣami* (the Acacia Suma), and the lower and soft is the *Aśwattha* (the Ficus religiosa)."—Wilson.

"The verses [7—10] deal with the formation of the three main components of the universe, heaven, earth, and the sun. Of the first two the poet has little to tell us, and passes on at once to the third.

11 To Nṛishad's son they gave the name of Kaṇva,
and he the brown-hued courser won the treasure.
For him dark-coloured streamed the shining udder:
none made it swell for him. Thus Order willed it.

HYMN XXXII. Indra.

FORTH speed the pair to bring the meditating god,
benevolent with boons sent in return for boons.
May Indra graciously accept both gifts from us,
when he hath knowledge of the flowing Soma-juice.

2 Thou wanderest far, O Indra, through the spheres of light and realms of earth, the region, thou whom many praise!
Let those who often bring thee to their solemn rites conquer the noisy babblers who present no gifts.

3 More beautiful than beauty must this seem to me,
when the son duly careth for his parents' line.
The wife attracts the husband: with a shout of joy
the man's auspicious marriage is performed aright.

The sun is identified with the bull, Agni of the sacrifice, and the earth with the lower rubbing-stick anointed with ghee, which is licked up ['devoureth' instead of 'cast up'] as soon as fire is struck."—Wallis, *Cosmology of the Ṛigveda*, pp. 47, 48.

11 This stanza appears to have no connexion with the hymn, and is inexplicable as it stands here. See I. 117. 8, where the son of Nṛishad is mentioned as a favourite of the Aśvins.

The Ṛishi is Kavasha. The metre is Jagatī in stanzas 1—5, and Trishṭup in the rest of the hymn.

1 *The meditating god:* Indra. My version of the first line follows the explanation given by Prof. Ludwig in his Commentary. Sâyaṇa's interpretation is different;—'Indra sends his quick-going horses to the service of the (worshipper) expectant (of his arrival).'—Wilson. *Both gifts:* oblation and praise.

3 *Careth for his parents' line:* by marrying and becoming a father; or as Sâyaṇa explains, by having his birth proclaimed according to custom in sacrifices instituted by him.

4 This beauteous place of meeting have I looked upon,
where, like milch-cows, the kine order the marriage train;
Where the herd's mother counts as first and best of all, and round her are the seven-toned people of the choir.

5 The pious one hath reached your place before the rest:
one only moves victorious with the Rudras' band.
To these your helpers pour out meath, immortal gods with whom your song of praise hath power to win their gifts.

6 He who maintains the laws of gods informed me that thou wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee.
By him instructed am I come, O Agni.

7 The stranger asks the way of him who knows it:
taught by the skilful guide he travels onward.
This is, in truth, the blessing of instruction: he finds the path that leads directly forward.

8 Even now he breathed: these days hath he remembered.
Concealed, he sucked the bosom of his mother.
Yet in his youth old age hath come upon him: he hath grown gracious, good, and free from anger.

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4 *Order the marriage train:* the meaning of this half-line is uncertain. According to Sâyaṇa, *the herd* is the company of sacrificers and priests, its *mother* is Stuti or Praise, the *seven-toned*, or sevenfold, are the metres, or the seasons, or the Hotar priests. *The herd's mother* is more probably Pṛiṣni, the mother of the Maruts. The whole stanza is translated by Prof. Wilson:—"Shine, Indra, upon this elegant chamber of sacrifice, when our praises desire (thy approach) as milch kine (desire) their stalls; since the praise of me the worshipper precedes (the adoration) of the company, and this person accompanied by the seven officiating priests is the offerer of praise."

5 *The pious one:* Agni, the special worshipper of gods. *One only:* Indra.

6 *He:* perhaps Soma. *Thou:* Agni. Cp. I. 23. 20.

8 *Even now he breathed:* began to show signs of life. The connexion between stanzas 1—4 and 5—8 is not apparent. *Sucked the bosom of his mother:* enjoyed oblations, in the shape of Soma-juice, etc., produced by the earth.

9 O Kalaṣa, all these blessings will we bring them,
O Kurusravaṇa, who give rich presents.
May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII. Various Deities.

The urgings of the people have impelled me, and by the nearest way I bring you Pûshan.
The universal gods have brought me safely. The cry was heard, Behold, Duḥṣâsu cometh!
2 The ribs that compass me give pain and trouble me like rival wives.
Indigence, nakedness, exhaustion press me sore: my mind is fluttering like a bird's.
3 As rats eat weavers' threads, cares are consuming me, thy singer, Ṣatakratu, me.
Have mercy on us once, O Indra, bounteous lord: be thou a father unto us.
4 I the priests' Ṛishi choose as prince most liberal Kurusravaṇa,
The son of Trasadasyu's son,

9 The meaning of *Kalaṣa*, literally 'pitcher' or 'beaker,' here is uncertain. '(Indra), the possessor of the pitchers.'—Wilson. Prof. Ludwig suggests *kalâṣaḥ* as the right reading:—'We will perform these holy ceremonies in their minutest details.' *Kurusravaṇa*: according to Sâyaṇa, 'hearer of the praise of priests;' but probably the name of a prince, as in the following hymn.

The deities are, stanza 1 the Viśvedevas or All-gods; 2, 3 Indra; 4, 5 Prince Kurusravaṇa; and 6—9 Upamaśravâs.

The Ṛishi is Kavasha. The metre is, stanza 1 Triṣhṭup, 2 Bṛihatî, 3 Satobṛihatî, 4—9 Gâyatrî.

1 *Duḥṣâsu:* literally, 'the malevolent.' Perhaps, as Prof. Ludwig suggests, a hostile prince whose victory over Kurusravaṇa has caused the distress mentioned in the following stanza.

2 The first line is taken from I. 105. 8.

3 This first line is taken from I. 105. 5. *Weavers' threads:* threads steeped in water, according to Sâyaṇa. *Once:* 'after having so often given us up to misery.'—Ludwig.

4 *The priests' Ṛishi:* higher in rank than the other priests. *Choose:* solicit (wealth) of.'—Wilson.

5 Whose three bays harnessed to the car bear me straight onward: I will laud
The giver of a thousand meeds.
6 The sire of Upamaśravâs, to whom the songs were passing sweet,
As a fair field is to its lord.
7 Mark, Upamaśravas, his son, mark, grandson of Mitrâtithi: [illegible]
I am thy father's eulogist.
8 If I controlled immortal gods, yea, even were I lord of men,
My liberal prince were living still.
9 None lives, even had he hundred lives, beyond the statute of the gods:
So is he parted from his friend.

HYMN XXXIV. Dice, Etc.

Sprung from tall trees on windy heights, these rollers transport me as they turn upon the table.
Dearer to me the die that never slumbers than the deep draught of Mûjavân's own Soma.

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6 This and the three following stanzas are said to be consolatory verses addressed by the Ṛishi Kavasha to Upamaśravâs on the death of his father Mitrâtithi.

8 *Were I lord of men:* as one of the gods. *My liberal prince:* Mitrâtithi.

9 *Beyond the statute of the gods:* beyond the time fixed for the duration of his life.

This hymn has been placed by Prof. Grassmann in his Appendix as a composite production consisting of incoherent fragments.

The deities of stanzas 1, 7, 9, 12 are the Dice; of 13 Agriculture; and of the rest the Gambler and the Dice. The Ṛishi is Kavasha, or Aksha son of Mûjavân. The metre is Jagatî in stanza 7, and Trishṭup in the rest of the hymn.

1 *Sprung from tall trees:* the nuts of the Vibhidaka, or, later, Vibhîtaka, tree (Terminalia Bellerica) were used as dice in early times. *Rollers:* swiftly rolling dice. *Mûjavân:* a mountain on which the finest Soma plants grew.

2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake whose single point is final mine own devoted wife I alienated.

3 My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.

4 Others caress the wife of him whose riches the die hath coveted, that rapid courser:
Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.

5 When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.

6 The gamester seeks the gambling-house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.

7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.

8 Merrily sports their troop, the three-and-fifty, like Savitar the god whose ways are faithful.
They bend not even to the mighty's anger: the king himself pays homage and reveres them.

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2 *Whose single point is final:* the speaker has apparently lost all by throwing aces.

4 *Bind him:* he has staked his personal freedom, and lost; and his people renounce him.

7 *Driving-hooks:* used by mahouts or elephant-drivers. The last half-line of the stanza is difficult:—'they appear to the gambler covered with honey.'—Muir.

8 *Three-and-fifty:* it would appear from Sâyaṇa's Commentary that this was the usual number of dice employed; and yet this seems hardly probable. Prof. Ludwig suggests 'three times five' as the

9 Downward they roll, and then spring quickly upward,
and, handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal,
though cold themselves they burn the heart to ashes.

10 The gambler's wife is left forlorn and wretched: the
mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes
by night unto the home of others.

11 Sad is the gambler when he sees a matron,
another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and
when the fire is cold sinks down an outcast.

12 To the great captain of your mighty army, who hath
become the host's imperial leader,
To him I show my ten extended fingers: I speak
the truth. No wealth am I withholding.

13 Play not with dice: no, cultivate thy corn-land. En-
joy the gain, and deem that wealth sufficient.
There are thy cattle, there thy wife, O gambler. So
this good Savitar himself hath told me.

14 Make me your friend: show us some little mercy.
Assail us not with your terrific fierceness.
Appeased be your malignity and anger, and let the
brown dice snare some other captive.

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meaning here of *tripanchâṣaḥ*, and other explanations have been offered. The points or marks on the dice may, perhaps, be intended. *Like Savitar:* '[disposing men's destinies] like the god S.'—Muir.

10 *Riches:* wealth gained by robbery, according to Sâyaṇa.

11 *Yokes the brown steeds:* begins throwing the nut-dice. *When the fire is cold:* 'by the time when the fire goes out he has sunk into a degraded wretch.'—Muir.

12 *The great captain:* the highest-numbered of all the dice. *Ten fingers:* to show that I have nothing left.

14 This stanza is a farewell address to the Dice. *Some other:* our enemy.—Sâyaṇa.

The hymn or lay has been transliterated, translated in prose, and freely reproduced in rhymed octosyllabic verse, by Dr. J. Muir. *O. S. Texts*, V. 425—429. It has also been translated by the authors of the *Siebenzig Lieder*.

HYMN XXXV. Viśvedevas.

THESE fires associate with Indra are awake, bringing their light when first the dawn begins to shine.
May Heaven and Earth, great pair, observe our holy work. We claim for us this day the favour of the gods.

2 Yea, for ourselves we claim the grace of Heaven and Earth, of Śaryaṇâvân, of the Hills and mother Streams.
For innocence we pray to Sûrya and to Dawn. So may the flowing Soma bring us bliss to-day.

3 May the great twain, the mothers, Heaven and Earth, this day preserve us free from sin for peace and happiness.
May Morning sending forth her light drive sin afar. We pray to kindled Agni for felicity.

4 This, the first dawning, is a happy time for gods: rich, may it richly shine for us who strive for wealth.
The wrath of the malignant may we keep afar. We pray to kindled Agni for felicity.

5 Dawns, who come forward with the bright beams of the Sun, and at your earliest flushing bring to us the light,
Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.

6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.
The Aśvin pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.

7 Send us to-day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.

The Rishi is Lusa son of Dhanâka. The metre is Trishṭup in stanzas 13, 14, and Jagatî in the rest of the hymn.

1 *With Indra:* as a god of the morning light.

2 *Of Śaryaṇâvân, of the Hills:* according to Sâyaṇa, 'of the mountains of Śaryaṇâvâu,' a lake in the district of Kurukshetra. I follow Prof. Ludwig in taking both *parvatân* and *śaryaṇâvataḥ* as genitives.

5 *Your:* according to the text 'their,' the verb in the first line being in the third person.

I cry to Dhishaṇâ, mother of opulence. We pray to kindled Agni for felicity.

8 Further me this declaring of the eternal law, the law of gods, as we mortals acknowledge it.
The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.

9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.
Thou in the Âdityas' keeping movest restlessly. We pray to kindled Agni for felicity.

10 To our great holy grass I bid the gods at morn to banquet, and will seat them as the seven priests,—
Varuṇa, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.

11 Come hither, O Âdityas, for our perfect weal: accordant help our sacrifice that we may thrive.
Pûshan, Bṛihaspati, Bhaga, both Aṣvins, and enkindled Agni we implore for happiness.

12 Âdityas, gods, vouchsafe that this our home may be praiseworthy, prosperous, our heroes' sure defence,
For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.

13 This day may all the Maruts, all be near us with aid: may all our fires be well enkindled.
May all gods come to us with gracious favour. All strengthening food be ours, and all possessions.

14 He whom ye aid, O deities, in battle, whom ye protect and rescue from affliction,
Who fears no danger at your milk-libation,—such may we be to feast the gods, ye mighty.

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7 *Dhishaṇâ:* a goddess who presides over prosperity.

8 *Further me:* 'May that glorification of the gods which men repeat in connexion with the rite preserve me.'—Wilson.

9 *Movest restlessly:* performest thy duties, according to Sâyaṇa. Agni rapidly burning the fuel appears to be intended.

14 *Who fears no danger:* who feels assured that his worship of the gods will protect him.

HYMN XXXVI. Visvedevas.

THERE are the Dawn and Night, the grand and beauteous pair, Earth, Heaven, and Varuṇa, Mitra, and Aryaman.
Indra I call, the Maruts, Mountains, and the Floods, Âdityas, Heaven and Earth, the Waters, and the Sky.

2 May Dyaus and Pṛithivî, wise, true to holy law, keep us in safety from distress and injury.
Let not malignant Nirṛiti rule over us. We crave to-day this gracious favour of the gods.

3 Mother of Mitra and of opulent Varuna, may Aditi preserve us safe from all distress.
May we obtain the light of heaven without a foe. We crave this gracious favour of the gods to-day.

4 May ringing press-stones keep the Râkshasas afar, ill dream, and Nirṛiti, and each voracious fiend.
May the Âdityas and the Maruts shelter us. We crave this gracious favour of the gods to-day.

5 Full flow libations; on our grass let Indra sit; Bṛihaspati the singer laud with Sâma hymns.
Wise be our hearts' imaginings that we may live. We crave this gracious favour of the gods to-day.

6 Ye Aṣvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,
Offered with holy oil, with forward-speeding rein. We crave the gracious favour of the gods to-day.

7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to be our friends.
May we increase our wealth to glorify our name. We crave this gracious favour of the gods to-day.

The Ṛishi is Luṣa son of Dhanâka. The metre is Trishṭup in stanzas 13, 14, and Jagatî in the rest of the hymn.

1 *The Waters:* of the firmament.

2 *Dyaus and Pṛithivî:* Heaven and Earth. *Nirṛiti:* Death or Destruction.

8 We bring the stay of life, who makes the waters swell, swift-hearing, friend of gods, who waits on sacrifice.
May we control that power, Soma whose rays are bright. We crave this gracious favour of the gods to-day.

9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.
Let the prayer-haters bear our sin to every side. We crave this gracious favour of the gods to-day.

10 Hear us, O ye who claim the worship of mankind, and give us, O ye gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We crave to-day this gracious favour of the gods.

11 We crave the gracious favour of the gods to-day, great favour of great gods, sublime and free from foes,
That we may gain rich treasure sprung from heroic sons. We crave this gracious favour of the gods to-day.

12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuṇa.
May we share Savitar's best animating help. We crave this gracious favour of the gods to-day.

13 O all ye gods whom Savitar the father of truth, and Varuṇa and Mitra govern,
Give us prosperity with hero children, and opulence in kine and various treasure.

14 Savitar, Savitar from east and westward, Savitar, Savitar from north and southward,
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened.

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8 *Who makes the waters swell*: *apâm pernim*: 'protector of the waters.'—Sâyaṇa. 'Drinker of the waters.'—Ludwig. Soma is meant. See IX. 76. 4.

HYMN XXXVII. Sûrya.

1 Do homage unto Varuṇa's and Mitra's eye: offer this solemn worship to the mighty god,
Who seeth far away, the ensign, born of gods. Sing praises unto Sûrya, to the son of Dyaus.

2 May this my truthful speech guard me on every side, wherever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.

3 No godless man from time remotest draws thee down when thou art driving forth with winged dappled steeds.
He turns him to an alien region of the east, and, Sûrya, thou arisest with a different light.

4 O Sûrya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.

5 Sent forth thou guardest well the path of every man, and in thy wonted way arisest free from wrath.

The Rishi is Abhitapas son of Sûrya. The metre is Trishṭup in stanza 10, and Jagatî in the rest of the hymn.

1 *Varuṇa's and Mitra's eye*: Sûrya or the Sun. "The eye of Mitra, Varuṇa and Agni."—I. 115. 1.

3 *Dappled steeds*: 'with Etagas.'—Ludwig.

The second line of the stanza is difficult. Sâyaṇa takes *rajah* (region) as the subject and explains it by *jyotis* (light). 'One ancient radiance follows (thee) whilst thou risest with another.'—Wilson. See Wallis, *Cosmology of the Rigveda*, p. 117. Professor Ludwig suggests that the meaning may be:—He, that is the wicked man, does not turn to the right east, i. e. his mere turning to the east in his prayer will not avail him, and the light with which Sûrya rises is not the light which he, the wicked, desires, for, instead of blessing him, Sûrya will accuse him before Mitra and Varuṇa. This interpretation is somewhat far-fetched, but it is more intelligible than Sâyaṇa's paraphrase of the text which he does not attempt to explain.

5 *In thy wonted way*: *svadhâ iyaṣe*: 'after the *svadhâ* offerings.'—Wilson.

When, Sûrya, we address our prayers to thee today, may the gods favour this our purpose and desire.

6 This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear.
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.

7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,
Long-living, may we look, O Sûrya, upon thee uprising day by day, thou who art rich in friends!

8 Sûrya, may we live long and look upon thee still, thee, O far-seeing one, bringing the glorious light,
The radiant god, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.

9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Sûrya with the golden hair, ascend for us day after day, still bringing purer innocence.

10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.
Bestow on us, O Sûrya, varied riches, to bless us in our home and when we travel.

11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,
That they may drink and eat invigorating food. So grant us health and wealth and perfect innocence.

12 If by some grievous sin we have provoked the gods, O deities, with the tongue or thoughtlessness of heart,
That guilt, O Vasus, lay upon the evil one, on him who ever leads us into deep distress.

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8 *Flood:* or floor of heaven.

12 *The evil one: arâvâ:* here probably a kind of Diabolus or Devil.—L.

HYMN XXXVIII. Indra.

O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.

2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Śakra, may we be thine, the friendly conqueror's: even as we desire, O Vasu, so do thou.

3 The godless man, much-lauded Indra, whether he be Dâsa or be Ârya, who would war with us,—
Easy to conquer be for thee, with us, these foes: with thee may we subdue them in the clash of fight.

4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed hero, winner in the deadly strife, let us bring hitherward to-day to favour us.

5 For, Indra, I have heard thee called self-capturer, one, steer! who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

The Ṛishi is Indra Mushkavân. The metre is Jagatî.

1 *Ring-decked:* adorned with armlets.

5 *Self-capturer:* it is difficult to assign a reasonable and appropriate meaning to *svavṛijam*. Sâyaṇa explains it by *svayam eva chhettâram*, 'one who cuts himself;'—'self-mutilator.'—Wilson. According to the St. Petersburg Lexicon, the meaning is 'one who appropriates or takes to himself;' according to Prof. Ludwig 'the self-rescuer,' and according to Prof. Geldner 'one who suffers himself to be captured.' The poet calls on Indra to tear himself away from his favourite Kutsa in order to aid his worshippers in the coming fight. "A legend is here somewhat obscurely related, that *Kutsa* and *Luśa* having summoned Indra at the same time to their respective sacrifices, he went first to *Kutsa* who then detained him, having fastened him.....with a hundred leather thongs. This verse is addressed to *Indra* by *Luśa*, exhorting him to free himself."—Wilson.

HYMN XXXIX. Aṣvins.

As 'twere the name of father, easy to invoke, we all assembled here invoke this car of yours,
Aṣvins, your swiftly-rolling circumambient car which he who worships must invoke at eve and dawn.

2 Awake all pleasant strains and let the hymns flow forth: raise up abundant fulness: this is our desire.
Aṣvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.

3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nâsatyas, healers of the blind, the thin and feeble, and the man with broken bones.

4 Ye made Chyavâna, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.

5 We will declare among the folk your ancient deeds heroic; yea, ye were physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Aṣvins, may believe.

6 Listen to me, O Aṣvins; I have cried to you. Give me your aid as sire and mother aid their son.
Poòr, without kin or friend or ties of blood am I. Save me, before it be too late, from this my curse.

7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye came unto the calling of the weakling's dame and granted noble offspring to the happy wife.

The Ṛishi is Ghoshâ, daughter of Kakshîvân. The metre is Triṣhṭup in stanzâ 1 and Jagati in the rest of the hymn.

3 *Of her who groweth old at home:* referring to Ghoshâ herself. See I. 17. 7. *Healers of the blind:* see I. 112. 8.

4 *Chyavâna:* see I. 116. 10, and 117. 13. *Son of Tugra:* Bhujyu. See. Vol. I., Index.

6 *My curse:* leprosy, which prevented her marriage.

7 *Vimada:* see I. 117. 20. *The weakling's dame:* see I. 117. 24.

8 Ye gave again the vigour of his youthful life to the sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Viṣpalâ power to move.

9 Ye, Aṣvins twain, endowed with manly strength, brought forth Rebha when hidden in the cave and well-nigh dead,
Freed Saptavadhri, and for Atri caused the pit heated with fire to be a pleasant resting-place.

10 On Pedu ye bestowed, Aṣvins, a courser white, mighty with nine-and-ninety varied gifts of strength,
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.

11 From no side, ye two kings whom none may check or stay, doth grief, distress, or danger come upon the man
Whom, Aṣvins swift to hear, borne on your glowing path, ye with your consort make the foremost in the race.

12 Come on that chariot which the Ṛibhus wrought for you, the chariot, Aṣvins, that is speedier than thought,
At harnessing whereof Heaven's daughter springs to birth, and from Vivasvân come auspicious Night and Day.

13 Come, conquerors of the sundered mountain, to our home, Aṣvins who made the cow stream milk for Ṣayu's sake,

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8 For *Kali*, *Vandana*, and *Viṣpalâ* in this stanza, and *Rebha*, *Atri*, and *Pedu* in 9 and 10, see Vol. I., Index. For *Saptavadhri* (stanza 9) see V. 78. 6.

11 *Whom none may check or stay: adite = adînau.*—Sâyaṇa. *Your consort:* Sûryâ. *The foremost in the race:* that is, generally preëminent.

12 *Heaven's daughter:* Ushas or Dawn. *Vivasvân:* the morning Sun.

13 *Conquerors of the sundered mountain:* probably with reference to the deliverance of Jâhusha.—L. See I. 116. 20. *The swallowed quail:* see I. 112. 8.

Ye who delivered even from the wolf's deep throat
and set again at liberty the swallowed quail.

14 We have prepared this laud for you, O Aśvins, and,
like the Bhṛigus, as a car have framed it,
Have decked it as a maid to meet the bridegroom,
and brought it as a son, our stay for ever.

HYMN XL.

Aśvins.

YOUR radiant chariot—whither goes it on its way?—
who decks it for you, heroes, for its happy course,
Starting at day break, visiting each morning every
house, borne hitherward through prayer unto the
sacrifice?

2 Where are ye, Aśvins, in the evening, where at
morn? Where is your halting-place, where rest
ye for the night?
Who brings you homeward, as the widow bedward
draws her husband's brother, as the bride attracts
the groom?

3 Early ye sing forth praise as with a herald's voice, and,
meet for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose
libations come ye, heroes, like two sons of kings?

4 Even as hunters follow two wild elephants, we with
oblations call you down at morn and eve.
To folk who bring you offerings at appointed times,
chiefs, lords of splendour, ye give food to strengthen
them.

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14 *Our stay for ever:* who will perpetuate our family; 'the eternal performer of rites.'—Wilson.

The Rishi is Ghoshâ, daughter of Kakshîvân. The metre is Jagatî.

2 *As the widow:* in certain circumstances a widow was bound to marry her deceased husband's brother. See Manu *(Mânavadharmaśâstra)*, IX. 69. 70. The law of the Jews was the same. See Deuteronomy, XXV. 5.

3 *As with a herald's voice: kâpayâ* is thus explained by Sâyaṇa. *The house:* of the sacrificer.

5 To you, O Aṣvins, came the daughter of a king, Ghoshâ, and said, O heroes, this I beg of you:
Be near me in the day, be near me in the night; help me to gain a car-borne chieftain rich in steeds.

6 O Aṣvins, ye are wise: as Kutsa comes to men, bring your car nigh the folk of him who sings your praise.
The bee, O Aṣvins, bears your honey in her mouth, as the maid carries it purified in her hand.

7 To Bhujyu and to Vaṣa ye came near with help, O Aṣvins, to Ṣiñjâra and to Uṣanâ.
Your worshipper secures your friendship for himself. Through your protection I desire felicity.

8 Kṛiṣa and Ṣayu ye protect, ye Aṣvins twain: ye two assist the widow and the worshipper;
And ye throw open, Aṣvins, unto those who win the cattle-stall that thunders with its sevenfold mouth.

9 The woman hath brought forth, the infant hath appeared, the plants of wondrous beauty straightway have sprung up.
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.

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5 The second half of the second line is difficult: 'be able (to grant favour) to the son of my brother, who has horses and a chariot.'—Wilson.

6 *As Kutsa comes to men:* borne on Indra's chariot. *Bears your honey:* sips honey when the Aṣvins have ushered in the day. *As the maid:* Dr. Muir and Prof. Grassmann explain this half-line differently, 'as a maid, or a woman, resorts to her rendezvous (with her lover),'

7 *Vaṣa:* see I. 112. 10. *Ṣiñjâra:* see VIII. 5. 25. *Uṣanâ:* see Vol. I., Index.

8 *Kṛiṣa:* a Ṛishi favoured by Indra; or, as Sâyaṇa explains the word here, the feeble man in general. *Ṣayu:* has been mentioned frequently. *The cattle-stall:* the rain-cloud whose waters are the cows.

9 *The woman:* perhaps the water of the cloud. *The infant:* the lightning. *To him:* the sacrificer may perhaps be intended.

10 They mourn the living, bring him forth at sacrifice:
the men have set their thoughts upon a distant cast,
They who have brought the Fathers this delightful
gift when wives allowed their lords the joy of
their embrace.

11 Of this we have no knowledge. Tell it forth to us,
how the youth rests within the chambers of the bride.
Fain would we reach the dwelling of the vigorous
steer who loves the kine, O Aṣvins: this is our desire.

12 Your favouring grace hath come, ye lords of noble
mares: Aṣvins, our longings are stored up within
your hearts.
Ye, lords of splendour, have become our twofold
guard: may we as welcome friends reach Arya-
man's abode.

13 Even so, rejoicing in the dwelling-place of man, give
hero sons and riches to the eloquent.
Make a ford, lords of splendour, where men well may
drink: remove the spiteful tree-stump standing in
the path.

14 O Aṣvins, wonder-workers, lords of lustre, where and
with what folk do ye delight yourselves to-day?
Who hath detained them with him? Whither are
they gone? Unto what sage's or what worship-
per's abode?

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10 *They mourn the living:* "*Sâyaṇa* explains this as "weep for the life (of their wives)," "by their very weeping they desire (to pray for) their wives' lives.""—Wilson. I find the half-line absolutely unintelligible. *Set their thoughts upon a distant cast:* of the noose or snaring-net: apparently a periphrasis for, have taken thought for the distant future and children to live after them. *This delightful gift:* the sons who will perpetuate the service of ancestral Manes.

11 Ghoshâ appears to speak of herself in the plural number. She plainly expresses her wishes for marriage.

12 *Aryaman's abode:* Aryaman is here used in the original sense of the word, bosom-friend and companion, especially the friend who asks a woman in marriage for another.

Prof. Grassmann places stanzas 10—14 in his Appendix as being obscure and in his opinion forming no part of the original hymn.

HYMN XLI. Aṣvins.

THAT general car of yours, invoked by many a man,
that comes to our libations, three-wheeled, meet for lauds,
That circumambient car, worthy of sacrifice, we call
with our pure hymns at earliest flush of dawn.

2 Ye, O Nâsatyas, mount that early-harnessed car,
that travels early, laden with its freight of balm,
Wherewith ye, heroes, visit clans who sacrifice, even
the poor man's worship where the priest attends.

3 If to the deft Adhvaryu with the meath in hand, or
to the Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come
thence, O Aṣvins, now to drink the offered meath.

HYMN XLII. Indra.

EVEN as an archer shoots afar his arrow, offer the
laud to him with meet adornment.
Quell with your voice the wicked's voice, O sages.
Singer, make Indra rest beside the Soma.

2 Draw thy friend to thee like a cow at milking:
O Singer, wake up Indra as a lover.
Make thou the hero haste to give us riches even as
a vessel filled brimful with treasure.

3 Why, Maghavan, do they call thee bounteous giver?
Quicken me: thou, I hear, art he who quickens.
Ṣakra, let my intelligence be active, and bring us
luck that finds great wealth, O Indra.

The Ṛishi is Suhastya son of Ghoshâ. The metre is Jagatî.

1 *Three-wheeled:* see I. 34. 9.

3 *The Kindler:* the Agnidh, the priest who kindles the sacrificial fire.

The Ṛishi is Kṛishṇa of the family of Angiras. The metre is Trishṭup.

1 *The wicked's voice:* 'the praises of your adversaries.'—Wilson.

4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.
Him who brings gifts the hero makes his comrade: with him who pours no juice he seeks not friendship.

5 Whoso with plenteous food for him expresses strong Somas as much quickly-coming treasure,
For him he overthrows in early morning his swift well-weaponed foes, and slays the tyrant.

6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,—
Before him even afar the foe must tremble: low before him must bow all human glories.

7 With thy fierce bolt, O god invoked of many, drive to a distance from afar the foeman.
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.

8 Indra, the swallower of strong libations with their thick residue, the potent Somas,
He, Maghavan, will not restrict his bounty: he brings much wealth unto the Soma-presser.

9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.
Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his money.

10 O much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.

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4 *The hero:* Indra.

5 *As much quickly-coming treasure:* representing the wealth which the offering of the libations is expected to produce.

6 *Unto whom we offer praises:* or, in whom we have placed our hope.

9 *When he, a gambler:* cp. X. 43. 5.

10 *With princes:* with men eminent for their wealth: *rājabhir-dhanānāmīṣvaraiḥ.*—Sāyaṇa.

11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as friend to friends, vouchsafe us room and freedom.

HYMN XLIII. Indra.

In perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.

2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O much-invoked!
Sit, wonderful! as king upon the sacred grass, and let thy drinking-place be by the Soma-juice.

3 From indigence and hunger Indra turns away: Maghavam hath dominion over precious wealth.
These the seven rivers flowing on their downward path increase the vital vigour of the powerful steer.

4 As on the fair-leafed tree rest birds, to Indra flow the gladdening Soma-juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the Âryas' light.

5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun.
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.

6 Maghavan came by turns to all the tribes of men: the steer took notice of the people's songs of praise.
The man in whose libations Ṣakra hath delight by means of potent Somas vanquisheth his foes.

The Ṛishi is Kṛishṇa. The metre is Trishṭup in stanzas 10, 11, and Jagatî in the rest of the hymn.

3 *Turns away:* Sâyaṇa makes *vishuvṛit* transitive:—'May Indra be the remover of thirst and hunger.'—Wilson.

5 *Gained the Sun:* conquered him by taking away his moisture, that is, the water that he had absorbed.—Sâyaṇa.

7 As waters flow together to the river, thus Somas to Indra flow, as rivulets to the lake.
In place of sacrifice sages exalt his might, as the rain swells the corn by the kind gift of heaven.
8 He rushes through the region like a furious bull, he who hath made these floods the dames of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
9 Let the keen axe come forth together with the light: here be, as erst, the teeming cow of sacrifice.
Let the red god shine pure with his refulgent ray, and let the lord of heroes glow like heaven's clear sheen.
10 O much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as friend to friends, vouchsafe us room and freedom.

HYMN XLIV. Indra.

May sovran Indra come to the carousal, he who by holy law is strong and active,
The overcomer of all conquering forces with his great steer-like power that hath no limit.

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8 *The dames of worthy lords:* that is, subjected them to the Âryans, whereas they had been the thralls of Dâsas. See I. 32. 11.

9 *The keen axe;* Agni, who is frequently likened to an axe. See I. 127. 3, and VI. 3. 4.

The red god: arushaḥ: according to Sâyaṇa, 'the radiant Indra;' but Agni is probably intended.

10 The two concluding stanzas are identical in Hymns XLII, XLIII, and XLIV.

The Ṛishi is Kṛishṇa. The metre is Triṣṭup in stanzas 1—3, 10, 11, and Jagatî in the rest of the hymn.

2 Firm-seated is thy car, thy steeds are docile; thy hand, O king, holds, firmly grasped, the thunder.
On thy fair path, O lord of men, come quickly: we will increase thy powers when thou hast drunken.

3 Let strong and mighty steeds who bear this mighty Indra, the lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the steer of conquering might, of real vigour.

4 So like a bull thou rushest to the lord who loves the trough, the sage, the prop of vigour, in the vat.
Prepare thine energies, collect them in thyself: be for our profit as the master of the wise.

5 May precious treasures come to us,—so will I pray. Come to the votary's gift offered with beauteous laud.
Thou art the lord, as such sit on this holy grass: thy vessels are inviolate as the Law commands.

6 Far went our earliest invocations of the gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in desolation, trembling with alarm.

7 So be the others, evil-hearted, far away, whose horses, difficult to harness, have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.

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4 *The lord: patim:* tho Soma. *Collect them in thyself:* 'take us into thyself.'—Wilson. *Of the wise: kenipânâm* is thus explained by the Commentators, but the meaning seems doubtful. Prof. Ludwig thinks that 'the master *of the oars,*' that is, the steersman, is intended.

6 *In desolation: îrmâ* = ἔρημοι.—L. *Trembling in alarm:* or, doers of ill deeds, according to Yâska's interpretation of *kepayaḥ.*

7 *Whose horses, difficult to harness, have been yoked:* whose ill-managed attempts to perform acceptable sacrifice have failed. *In advance:* before death, according to Sâyaṇa.

8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.

9 I bear this deftly-fashioned goad of thine, wherewith thou, Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the juice, partake the worship, Maghavan.

10 O much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.

11 Bṛihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front and from the centre, as friend to friends, vouchsafe us room and freedom.

HYMN XLV. Agni.

FIRST Agni sprang to life from out of Heaven: the second time from us came Jâtavedâs.
Thirdly the manly-souled was in the waters. The pious lauds and kindles him the eternal.

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8 *He:* Indra. *As they shook:* cp. II. 12. 2. *Two confronting bowls:* heaven and earth.

9 *Goad:* the hymn of praise which urges Indra to action. *The strikers with the hoof:* a class of Yâtudhânas or demons. See X. 87. 12.

The Ṛishi is Vatsapri son of Bhalandana. The metre is Trishṭup.

1 *From out of Heaven:* or, from Dyaus his father; in the shape of the Sun.

From us: produced by men in the shape of sacrificial and domestic fire.

In the waters: of the firmament, in the shape of lightning.

2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.
We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.

3 The manly-souled lit thee in sea and waters, man's viewer lit thee in the breast of heaven.
There as thou stoodest in the third high region the steers increased thee in the waters' bosom.

4 Agni roared out, like Dyaus what time he thunders: he licked the ground, about the plants he flickered.
At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.

5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,
Good son of strength, a king amid the waters, in forefront of the Dawns he shines enkindled.

6 Germ of the world, ensign of all creation, he sprang to life and filled the earth and heavens.
Even the firm rock he cleft when passing over, when the five tribes brought sacrifice to Agni.

7 So among mortals was immortal Agni stablished as holy wise and willing envoy.
He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.

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2 *In secret:* unknown to those who know not the Veda.—Sâyaṇa.

3 *The manly-souled:* or, the friend of men; Varuṇa, according to Sâyaṇa, and Prajâpati, according to Mahîdhara. Perhaps Dyaus (cp. stanza 8) may be intended.—L. Prof. Grassmann thinks that Indra, the kindler of the lightning, is meant. *The steers:* or, the mighty ones; the Maruts.

6 *The firm rock:* 'the solid cloud.'—Wilson. Some extraordinary conflagration of jungle may perhaps be referred to. *The five tribes: pañcha janâḥ:* literally, the five men, meaning, according to Sâyaṇa, men in general, and, according to Mahîdhara, the institutor of the sacrifice and the four chief priests.

8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific father Dyaus begat him.

9 Whoso this day, O god whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by gods, O thou most youthful.

10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Sûrya, dear to Agni, preëminent with son and children's children.

11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.

12 Agni, the friend of men, the Soma's keeper, Vaiṣvânara, hath been lauded by the Ṛishis.
We will invoke benignant Earth and Heaven: ye deities, give us wealth with hero children.

HYMN XLVI. Agni

Stablished for thee, to lend thee vital forces, giver of wealth, guard of his servant's body,
The great priest, born, who knows the clouds, abider with men, is seated in the lap of waters.

2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhṛigus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.

The Ṛishi is Vatsapri. The metre is Trishṭup.

1 *For thee:* the Ṛishi addresses himself. *Who knows the clouds:* from which he (Agni) comes in the form of lightning. *Of waters:* of the firmament.

2 *Wise Bhṛigus:* frequently mentioned as especially connected with the worship of Agni. *Pursued him:* see I. 65. 1.

3 On the cow's forehead, with laborious searching Trita, the offspring of Vibhûvas, found him.
Born in our houses, youthful, joy-bestower, he now becomes the central point of brightness.

4 Yearning, with homage, they have set and made him blithe priest among mankind, oblation-bearer,
Leader of rites and purifier, envoy of men, as sacrifice that still advances.

5 The foolish brought the ne'er-bewildered forward, great, victor, song-inspirer, fort-destroyer.
Leading the youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.

6 Holding his station firmly in the houses, Trita hath sat within his home surrounded.
Thence, as Law bids, departs the tribes' companion, having collected men with no compulsion.

3 *On the cow's forehead:* according to Sâyaṇa, 'on the summit of the earth.' Prof. Ludwig suggests, with more probability, that the surface of the lower piece of wood used in producing fire by friction is intended. *With laborious searching:* referring, probably, to the difficulty of producing fire by the means employed. This, it seems, as Prof. Wilson has observed, is the real meaning of the flight, discovery, and capture of Agni. *Trita:* perhaps Trita Âptya, appearing as a human priest. Or possibly Vâyu, the Wind, may be meant. See V. 9. 3. *Of brightness:* of the realm of light, as the Sun.

4 *As sacrifice that still advances:* 'als das sich vorwärts bewegende opfer.'—Ludwig. According to Sâyaṇa, 'the object of sacrifice, him who goes forward [from one fire-receptacle to another].'

5 *The foolish:* human priests, weak and foolish in comparison with the wise Agni.

Gleaming with wealth: the meaning of *dhanarcham* is uncertain. The St. Petersburg Lexicon offers *dhanarjam*, 'striving to win the prize,' as probably the right reading.

6 *Trita:* according to Sâyaṇa, Agni as occupying three places or fire-receptacles. More probably he is so called on account of his restoration by Trita (stanza 3).—L. *Surrounded:* by flames. *Departs:* on his errand to the gods. *The tribes' companion:* Agni, the familiar friend of the Âryan clans. The stanza is obscure, and the last half-line is unintelligible. Prof. Wilson thus paraphrases the second line:—'from thence, having accepted (the oblations) of the people, with intent to give (them to the gods), in various ways, he (Agni) goes to the gods holding (his foes) in check.'

7 His are the fires, eternal, purifying, that make the houses move, whose smoke is shining,
White, waxing in their strength, for ever stirring, and sitting in the wood: like winds are Somas.

8 The tongue of Agni bears away the praise-song, and, through his care for Earth, her operations.
Him, bright and radiant, living men have stablished as their blithe priest, the chief of sacrificers.

9 That Agni, him whom Heaven and Earth engendered, the Waters, Twashṭar, and, with might, the Bhṛigus,
Him Mâtariṣvan and the gods have fashioned holy for man and first to be entreated.

10 Agni, whom gods have made oblation-bearer, and much-desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII. Indra Vaikuṇṭha.

THY right hand have we grasped in ours, O Indra, longing, thou very lord of wealth, for treasures,
Because we know thee, hero, lord of cattle: vouchsafe us mighty and resplendent riches.

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7 *That make the houses move:* this seems to be what the words *damâm aritrâ* should mean, though how flames can be thus qualified is not clear. 'The rescuers from the humiliated (spirits of ill).'—Wilson. 'Protectors of the houses.'—Mahîdhara. *Like winds are Somas:* as winds fan flame, so Soma-libations increase the might of Agni. According to Sâyaṇa, the flames are 'like the fast-flowing juices of the *Soma*.'—Wilson. I follow Prof. Ludwig's explanation, but the meaning of the passage is doubtful.

8 *Her operations:* holy works performed by men.

9 *Mâtariṣvan:* a divine or semi-divine being who brought Agni from heaven. See I. 31. 3, and 60. 1.

Vaikuṇṭha is said to mean son of Vikuṇṭhâ, an Asurî or female demon who was allowed by Indra to become his second mother.

The Ṛishi is Saptagu of the family of Angiras. The metre is Trishṭup.

1 *Longing, thou very lord of wealth, for treasures:* literally, longing for treasure, treasure-lord of treasures.

2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasures,
Fraught with great bounties, meet for praise and glory: vouchsafe us mighty and resplendent riches.

3 Wealth, with good Brahmans, Indra, god-attended, high, wide, and deep, and based on broad foundations,
Strong, with famed Ṛishis, conquering our foemen: vouchsafe us mighty and resplendent riches.

4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth-attracting,
True, Indra, crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.

5 Wealthy in heroes and in cars and horses, strength hundredfold and thousandfold, O Indra,
With manly sages, happy troops, light-winning: vouchsafe us mighty and resplendent riches.

6 To Saptagu the sage, the holy-minded, to him, Bṛihaspati, the song approaches,
Angiras' son who must be met with homage: vouchsafe us mighty and resplendent riches.

7 My lauds, like envoys, craving loving-kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.

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2 *Wealth:* Sâyaṇa gives another interpretation:—'(We know thee to be) well armed,' etc.—Wilson. *Sprung from four seas:* regarded as the store-houses of jewels. '(Renowned throughout) the four oceans.'—[applied to Indra] Wilson.

6 *Bṛihaspati:* according to the scholiast meaning Saptagu, 'the lord of much (praise).'—Wilson. According to others, the god Bṛihaspati called Saptagu as being drawn by seven oxen: 'der fährt mit sieben Rindern.'—Grassmann. *Angiras' son:* meaning apparently Bṛihaspati as especially loved and honoured by Angiras and his descendants. See VI. 73. 1.

8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval: vouchsafe us mighty and resplendent riches.

HYMN XLVIII. Indra Vaikuṇṭha.

I WAS the first possessor of all precious gear: the wealth of every man I win and gather up.
On me as on a father living creatures call: I deal enjoyment to the man who offers gifts.

2 I, Indra, am Atharvan's stay and firm support: I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle-stalls to Mâtariṣvan and Dadhyach.

3 For me hath Twashṭar forged the iron thunderbolt: in me the gods have centred intellectual power.
My sheen is like the Sun's insufferably bright: men honour me as lord for past and future deeds.

4 I won myself these herds of cattle, steeds and kine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.

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8 *Unmatched: asamam:* 'not held in common.'—Wilson.

Indra Vaikuṇṭha is the Ṛishi of this hymn, which is a self-laudatory reply to Saptagu in Hymn XLVII. The metre is Trishṭup in stanzas 7, 10, 11, and Jagatî in the rest.

2 *Atharvan* is the name of the priest who first obtained fire and offered Soma and prayers to the gods. See I. 70. 16, and 83, 5. *The Dragon* is apparently Ahi or Vṛitra. Sâyaṇa gives a different interpretation:—'I generated the waters above the cloud for the sake of Trita.'—Wilson. *Mâtariṣvan and Dadhyach:* or, according to Sâyaṇa, 'Mâtariṣvan's son Dadhyach,' in which case the latter cannot be the celebrated Dadhyach who was the son of Atharvan. See Vol. I., Index.

5 Indra am I; none ever wins my wealth from me:
never at any time am I a thrall to death.
Pressing the Soma, ask riches from me alone: ye,
Pûrus, in my friendship shall not suffer harm.

6 These, breathing loud in fury, two and two, who
caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down:
firm stand what words the god speaks to his
worshippers.

7 This one by stronger might I conquered singly; yea,
also two: shall three prevail against me?
Like many sheaves upon the floor I thrash them.
How can my foes, the Indraless, revile me?

8 Against the Gungus I made Atithigva strong, and kept
him 'mid the folk like Vṛitra-conquering strength,
When I won glory in the great foe-slaying fight,
in battle where Karanja fell, and Parṇaya.

9 With food for mine enjoyment Sâpya Namî came:
he joined me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made
him worthy of the song and hymn of praise.

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5 *Ye, Pûrus:* 'O men.'—Wilson.

6 *These:* who these were is uncertain. *Two and two:* probably the warrior who fights on the chariot and the charioteer.—L. The literal translation of the last half-line of the stanza appears to be:—the non-worshipper speaking firm words to worshippers; *anamasyuḥ*, he who has no other to reverence, being Indra, whose promise of victory to his worshippers is never broken.—Ludwig.

7 *This one:* or, this one thing, that is, "the primordial substance or unit out of which the universe was developed."—Wallis, *Cosmology of the Ṛigveda*, p. 58.

8 *Against the Gungus:* or, to aid the Gungus, as Sâyaṇa explains. Who these people were is uncertain. *Atithigva:* Divodâsa, son of Atithigu, according to Sâyaṇa. See Vol. I., Index. *Karanja...and Parṇaya:* See I. 53. 8.

9 *Sâpya:* a family name of Indra's friend Namî, who in VI. 20. 6 is called Sayya's son.

10 One of the two hath Soma, seen within it; the Herdsman with the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.
11 I, as a god, ne'er violate the statutes of gods, of Vasus, Rudriyas, Âdityas.
These gods have formed me for auspicious vigour, unconquered and invincible for ever.

HYMN XLIX. Indra Vaikuṇṭha.

I HAVE enriched the singer with surpassing wealth; I have allowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.
2 The people of the heavens, the waters, and the earth have stablished me among the gods with Indra's name.
I took unto myself the two swift vigorous bays that speed on diverse paths, and the fierce bolt for strength.
3 With deadly blows I smote Atka for Kavi's sake: I guarded Kutsa well with these my saving helps.
As Ṣushṇa's slayer I brandished the dart of death: I gave not up the Âryan name to Dasyu foes.

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10 One of the two: the moon. *The Herdsman:* Indra. *With the bone:* of Dadhyach. See I. 84. 13. *The other:* Vritra. *He:* Vritra. *The Bull:* Indra. *The demon's ample region:* mid-air, which was then dominated by the Druh or malignant spirit of drought. I follow Prof. Ludwig's interpretation of this obscure stanza which is evidently an interpolation motived by the mention of Dadhyach in stanza 2.

11 *Rudriyas:* the Maruts, sons of Rudra.

Indra Vaikuṇṭha is the Ṛishi also. The metre is Triṣṭup in stanzas 2, 11, and Jagatī in the rest of the hymn.

3 *Atka:* mentioned again in Hymn XCIX of this Book. *Kavi*, the father of Indra's friend Uṣanâ.

4 Smadibha, Tugra, and the Vetasus I gave as prey to Kutsa, father-like, to succour him.
I was a worthy king to rule the worshipper, when I gave Tuji dear inviolable gifts.

5 I gave up Mṛigaya to Ṣrutarvan as his prey because he ever followed me and kept my laws.
For Âyu's sake I caused Veṣa to bend and bow, and into Savya's hand delivered Paḍgṛibhi.

6 I, I crushed Navavâstva of the lofty car, the Dâsa, as the Vṛitra-slayer kills the fiends;
When straightway on the region's farthest edge I brought the god who makes the lights to broaden and increase.

7 I travel round about borne onward in my might by the fleetfooted dappled horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.

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4 *Smadibha:* or, as an adjective joined with Tugra, 'with all his followers.' See VI. 20. 8, where *Vetasu* and *Tugra* are mentioned as having been conquered by Indra, and VI. 26. 4, where their names occur again together with that of Tuji.

5 *Mṛigaya:* a demon of the air. See IV. 16. 13, and VIII. 3. 19. *Ṣrutarvan:* a prince whose liberality is lauded in VIII. 63. *Âyu:* sometimes spoken of as a king favoured by Indra and at other times as conquered by him. See Vols. I., II., III., Index. The name of *Veṣa* does not occur again. *Savya:* the Ṛishi of Hymns LI.—LVII. of Book I. *Paḍgṛibhi:* some demon or savage enemy who is not mentioned again.

6 *Navavâstva:* see I. 36. 18, and VI. 20. 11. *Of the lofty car:* or, Bṛihadratha, as a name of Navavâstva. *The lights:* the stars, or perhaps light in general. In the former case *the god* would be Dyaus or Varuṇa, and in the latter case Sûrya or the Sun.—Ludwig.

7 *The robe of state:* apparently the milk which is the royal mantle wherewith Soma is invested.

8 Stronger am I than Nahush, I who slew the seven:
I glorified with might Yadu and Turvasa.
I brought another low, with strength I bent his strength: I let the mighty nine-and-ninety wax in power.

9 Bull over all the streams that flow along the earth
I took the seven rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad:
by war I found for man the way to high success.

10 I set within these cows the white milk which no god, not even Twashṭar's self, had there deposited,—
Much-longed-for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma-juice.

11 Even thus hath Indra Maghavan, truly bounteous, sped gods and men with mighty operation.
The pious glorify all these thine exploits, lord of bay coursers, strong, and self-resplendent.

HYMN L.

Indra Vaikuṇṭha.

I LAUD your mighty one who joyeth in the juice, him who is shared by all men, who created all;
Indra, whose conquering strength is powerful in war, whose fame and manly vigour heaven and earth revere.

---

8 *Stronger am I than Nahush: nahusho nahushṭaraḥ:* 'I am nearer than the neighbour,' according to Prof. Roth whom Prof. Grassmann follows. 'I am the especial bond of bonds.'—Wilson. I follow Prof. Ludwig's interpretation. *I who slew the seven:* the seven, perhaps, are the chief of the demons destroyed by Indra. Prof. Ludwig takes *saptahâ* to mean 'seven times':—'I am seven times stronger than Nahush.' *Another:* whom, is uncertain. *Wax in power:* until they became worthy antagonists. 'I have demolished ninety-and-nine powerful (foes).'—Wilson.

11 In this stanza Indra as Ṛishi addresses himself as the deity of the hymn.

The Ṛishi is Indra Vaikuṇṭha. The metre is Jagatî in stanzas 1, 2, 6, 7, Abhisâriṇî in 3, 4, and Trishṭup in 5.

2 He with his friend is active, lauded, good to man,
Indra who must be glorified by one like me.
Hero, lord of the brave, all cars are thy delight,
warring with Vṛitra, or for waters, or for spoil.

3 Who are the men whom thou wilt further, Indra,
who strive to win thy bliss allied with riches?
Who urged thee forward to exert thy power divine,
to valour, in the war for waters on their fields?

4 Thou, Indra, through the holy prayer wast mighty,
worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground:
thou wast the noblest hymn, O lord of all the folk.

5 Help now, as highest, those who toil at sacrifice:
well do the people know thy great protecting might.
Thou shalt be everlasting, giver of success: yea, on
all these libations thou bestowest strength.

6 All these libations thou makest effectual, of which
thou art thyself supporter, son of power.
Therefore thy vessel is to be esteemed the best,
sacrifice, holy text, prayer, and exalted speech.

7 They who with flowing Soma pray to thee, O sage,
to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the
path of bliss, in the wild joy of Soma-juice effused.

---

2 *His friend:* his constant companion, the thunderbolt.

3 *Allied with riches:* the happiness which Indra sends being given in return for costly sacrificial offerings.

4 *Hymn: mantraḥ:* or perhaps 'charm.' 'Talisman.'—Ludwig.

6 *Vessel: pâtram:* protection.'—Wilson.

7 *Opulence and wealth:* "According to the comment *vasúnám* implies "abundant wealth," and *vasunas* "wealth for one house," or as he further explains, the plural implies earthly wealth, the singular wealth suited for an abode, that is, the wealth called *Swarga* (heaven)."—Wilson.

HYMN LI.

Agni. Gods.

LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.
One deity alone, O Jâtavedas Agni, saw all thy forms in sundry places.

2 What god hath seen me? Who of all their number clearly beheld my forms in many places?
Where lie, then, all the sacred logs of Agni that lead him god-ward, Varuṇa and Mitra?

3 In many places, Agni Jâtavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, god of wondrous splendour! effulgent from thy tenfold secret dwelling.

4 I fled in fear from sacrificial worship, Varuṇa, lest the gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.

The Ṛishis are Agni called Sauchîka and the gods. The metre is Trishṭup.

The legend says that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the gods, fled away and hid himself in the waters. The gods discovered him and persuaded him to return to his sacred duties.

Stanzas 1, 3, 5, 7, 9 are spoken by the gods, and 2, 4, 6, 8 by Agni.

1 He must have been very well wrapped up, the gods ironically say, or the water would have extinguished him.—Ludwig. *Forms:* literally, 'bodies.'

2 *Sacred logs:* pieces of Ṣamî and Aṣvattha wood, from which alone the sacrificial fire is produced. Others explain *samidhaḥ* by 'flames.'

3 *Thy tenfold secret dwelling:* according to Sâyaṇa, 'the three worlds,—heaven, mid-air, earth; three divinities, Agni, Vâyu, Âditya; the waters, the shrubs, the trees, and the bodies of living beings.'—Wilson. The meaning appears to be, as Prof. Ludwig conjectures, that Yama knew that Agni would appear again from the fire-sticks worked by the fingers of both hands.

5 Come; man is pious and would fain do worship; he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading god-ward clear and easy, and bear oblations with a kindly spirit.

6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So, Varuṇa, I fled afar through terror, as flies the wild-bull from an archer's bowstring.

7 We give thee life unwasting, Jâtavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the gods their share of men's oblations.

8 Grant me the first oblations and the latter, entire, my forceful share of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye gods, to Agni.

9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions bow before thee.

HYMN LII. Gods.

Instruct me, all ye gods, how I, elected your priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what path to bring you man's oblation.

---

8 *The first oblations and the latter:* or, the Prayâjas and the Anuyâjas, the former being texts and oblations forming part of the introductory ceremony at a Soma sacrifice, and the latter the secondary or final offerings. *Forceful share:* the potent concentrated portion. *The fatness: ghṛitam: ghî,* clarified butter.

The Ṛishi is Agni Sauchîka. The metre is Trishṭup.

1 This stanza must be assigned to the human Hotar priest, as Agni who speaks the second stanza would not ask the gods to instruct him in his duties.

2 I sit as priest most skilled in sacrificing: the Maruts and all deities impel me.
Aśvins, each day yours is the Adhvaryus' duty: Brahman and wood are here: 'tis yours to offer.

3 Who is this priest? Is he the priest of Yama? On whom is thrust this god-appointed honour?
He springs to life each month, each day that passes; so gods have made him their oblation-bearer.

4 The gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.

5 So will I win you strength and life for ever, O gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.

6 The deities, three thousand and three hundred and thirty-nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as priest, the gods' invoker.

---

3 The first line is spoken by the human priest. *Is he the priest of Yama?:* can he convey offerings to the Blest in the realms of the god of the departed? In the second half of the first line I follow Prof. Ludwig, but the meaning is uncertain. The second line is spoken by Agni. *Each month, each day:* the *Pitriyajña,* or sacrifice to the Fathers, is offered monthly, and the *Agnihotra,* or oblation to Agni and the gods, daily. These comprehend all other periodical rites.

4 The first line is spoken by Agni. *Slipped away:* see the preceding hymn. The second line is what the gods said. *Five-wayed:* consisting of five courses or parts, see X. 1241. *Threefold:* consisting of the three daily Soma-libations, see X. 124. 1. *Seven-threaded:* performed by seven priests. See X. 124. 1.

Stanzas 5 and 6 are spoken by Agni.

HYMN LIII. Agni Sauchîka. Gods.

He hath arrived, he whom we sought with longing,
who skilled in sacrifice well knows its courses.
Let him pronounce the bidding text at worship:
let him sit down as friend who was before us.

2 Best priest, he hath been won by being seated,
for he hath looked on the well-ordered viands.
Come, let us worship gods who must be worshipped,
and, pouring oil, laud those who should be lauded.

3 Now hath he made the feast of gods effective: now
have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and
made our calling on the gods successful.

4 This prelude of my speech I now will utter, where-
by we gods may quell our Asura foemen.
Eaters of strengthening food who merit worship,
O ye five tribes, be pleased with mine oblation.

5 May the five tribes be pleased with mine oblation,
and the Cow's sons and all who merit worship.
From earthly trouble may the earth protect us, and
air's midrealm from woe that comes from heaven.

Agni Sauchîka and the gods are the Ṛishis as well as the deities. The metre is Trishṭup in stanzas 1—5, and 8, and Jagatî in the rest of the hymn.

1 The gods speak. *Courses:* or portions. *Bidding text:* which invites the gods.

2 *By being seated:* 'by his seat (at the altar).'—Wilson.

3 *Tongue of worship:* Agni, by whose fiery tongues the gods drink libations.

4 Agni speaks. *Asura foemen:* the Asuras in the later hymns of the Veda are evil spirits in perpetual hostility with the gods, not to be confounded with the great celestial Asuras, the chiefs of the gods, nor with the Râkshasas, demons or ogres, who disturb the sacrifices of men.

5 *The five tribes:* according to some, says Yâska, 'the Gandharvas, gods, Fathers, Asuras, and Râkshasas.' See Muir, *O. S. Texts*, I. 177. But the five Âryan tribes may be intended. *The Cow's sons:* the Maruts, children of Pṛiṣni. Prof. Roth explains *gojâtâḥ* as 'born in the starry heaven.' See VII. 55. 13.

6 Spinning the thread, follow the region's splendid light: guard thou the pathways well which wisdom hath prepared.
Weave ye the knotless labour of the bards who sing: be Manu thou, and bring the heavenly people forth.

7 Lovers of Soma, bind the chariot traces fast: set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the gods have brought the treasure that we love.

8 Here flows Aṣmanvatî: hold fast each other, keep yourselves up, and pass, my friends, the river.
Here let us leave the powers that brought no profit, and cross the flood to powers that are auspicious.

9 Twashṭar, most deft of workmen, knew each magic art, bringing most blessèd bowls that hold the drink of gods.
His axe, wrought of good metal, he is sharpening now, wherewith the radiant Brahmaṇaspati will cut.

10 Now, O ye sapient ones, make ye the axes sharp wherewith ye fashion bowls to hold the Amṛita.
Knowing the secret places make ye ready that whereby the gods have gotten immortality.

---

6 The gods speak. *The region's splendid light:* the Sun. *Weave ye:* flames of Agni. Assist the singer in his holy task and let there be no difficulties in his way.

7 This stanza appears to begin a new hymn, made up of fragments. According to Sâyana it is spoken by the gods to one another.

8 *Aṣmanvatî:* or, the stony stream.

9 *Will cut:* perhaps, will cut and destroy demons; but the meaning is uncertain.

10 *O ye sapient ones:* ye Ṛibhus. *That:* perhaps Amṛita or celestial Soma-juice.

11 Ye with a secret tongue and dark intention laid the maiden deep within, the calf within the mouth.
They evermore are near us with their gracious help: successful is the song that strives for victory.

HYMN LIV.

Indra.

I SING thy fame that, Maghavan, through thy greatness the heavens and earth invoked thee in their terror.
Thou, aiding gods, didst quell the power of Dâsas, what time thou holpest many a race, O Indra.

2 When thou wast roaming, waxen strong in body, telling thy might, Indra, among the people,
All that men called thy battles was illusion: no foe hast thou to-day, nor erst hast found one.

3 Who are the Ṛishis, then, who comprehended before our time the bounds of all thy greatness?
For from thy body thou hast generated at the same time the mother and the father.

---

11 The first line is obscure. '(The Maruts) placed a female in the enveloping hide (of a dead cow), and a calf in the mouth (of a dead cow).'—Wilson. According to this interpretation the miracle ascribed to them would somewhat resemble that mentioned in I. 110. 8. The first half of the second line is hard to construe. Prof. Wilson paraphrases the line:—'daily the generous (fraternity of the Ṛibhus) offers suitable praises (to the gods), granting victory over our foes.' Prof. Geldner takes *kâra*, against the Pada text, as a locative, and renders the last half-line to the following effect:—'May he (the sacrificer), when he wishes to win, gain the victory in the race.'

The Ṛishi is Bṛihaduktha of the family of Vâmadeva. The metre is Trishṭup.

3 The question is rhetorical. The great Ṛishis of the olden time could not comprehend thy greatness, much less can we comprehend it.

The mother and the father: earth and heaven, parents of all.

4 Thou, mighty steer, hast four supremest natures,
Asura natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements.

5 Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden.
Defer not thou, O Maghavan, my longing: thou art director, Indra, thou art giver.

6 To him who set the light in things of splendour, and with all sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been uttered by the votary Bṛihaduktha.

HYMN LV. Indra.

FAR is that secret name by which, in terror, the worlds invoked thee and thou gavest vigour.
The earth and heaven thou settest near each other, and, Maghavan, madest bright thy brother's children.

2 Great is that secret name and far-extending, whereby thou madest all that is and shall be.
The five tribes whom he loveth well have entered the light he loveth that was made aforetime.

3 He filled the heavens and earth and all between them, gods five times sevenfold in their proper seasons.
With four-and-thirty lights he looks around him, lights of one colour though their ways are divers.

---

4 *Asura:* divine, with a vague sense of supreme grandeur.

6 *Who set the light:* the first essential light.

The Ṛishi is Bṛihaduktha of the family of Vâmadeva. The metre is Trishṭup.

1 *Far is that secret name:* thou art not present with us now. *In terror:* terrified by Vṛitra. *Thy brother's children?* according to Sâyaṇa, Indra's brother is Parjanya, the god of the rain-cloud, and his children are the gathered waters. Varuṇa and his stars are probably intended.—L.

3 *Gods five times sevenfold:* "It cannot be doubted that the original gods were the constellations."—Ludwig. According to Sâyaṇa, the five orders of beings and the classes of seven; that is, gods, men,

4 As first among the lights, O Dawn, thou shonest,
whereby thou broughtest forth the stay of increase,
Great art thou, matchless is thine Asura nature,
who, high above, art kin to those beneath thee.

5 The old hath waked the young Moon from his slumber
who runs his circling course with many round him.
Behold the gods' high wisdom in its greatness: he
who died yesterday to-day is living.

6 Strong is the red bird in his strength, great hero,
who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he
wins and gives the wealth desired of many.

7 Through these the thunderer gained strong manly
vigour, through whom he waxed in power to smite
down Vṛitra,—
Who through the might of Indra's operation came
forth as gods in course of Law and Order.

8 All-strong, performing works with his companion,
all-marking, rapid victor, curse-averter,
The hero, waxing, after draughts of Soma, blew far
from heaven the Dasyus with his weapon.

Fathers and Râkshasas, and the seven troops of Maruts, the seven rays of the Sun, the seven senses, etc. The *four-and-thirty lights* are probably the sun, moon, and five planets, and the twenty-seven lunar asterisms or mansions of the moon. According to Sâyaṇa, the *four-and-thirty* are eight Vasus, eleven Rudras, twelve Âdityas, Prajâpati, Vashaṭkâra, and Virâj.

4 *The stay of increase:* that which is the foundation and support of all subsistence; according to Sâyaṇa, the Sun. *Art kin to those beneath thee:* art allied and connected with men as provider of their food. The second line is difficult, and is differently interpreted by others.

5 Sâyaṇa explains this stanza differently, making Indra, identified with Time, the subject. I follow Prof. Ludwig's interpretation which seems to be nearer to the sense of the words, and is simpler and more rational. *With many round him:* stars of the asterisms through which he passes.

6 *The red bird:* the Sun, with whom Indra is identified.

7 *Through these:* probably the stars are intended. '(Accompanied) by these Maruts.'—Wilson.

8 *His companion:* the thunderbolt.

HYMN LVI.

Viśvedevas.

HERE is one light for thee, another yonder: enter the third and be therewith united.
Uniting with a body be thou welcome, dear to the gods in their sublimest birth-place.

2 Bearing thy body, Vâjin, may thy body afford us blessing and thyself protection.
Unswerving, stablish as it were in heaven thine own light as the mighty gods' supporter.

3 Strong steed art thou: go to the yearning maidens with this strength, happily go to heaven and praises:
Fly happily to the gods with easy passage, according to the first and faithful statutes.

The Ṛishi is Bṛihaduktha. The metre is Triṣhtup in stanzas 1—3, 7, and Jagatî in the rest of the hymn.

"The mystical union of the Fathers with the rays of light is the fundamental idea underlying the abstruse allusions" of this funeral hymn. "The poet bids the deceased man unite himself with the beams of the heavenly light; he takes occasion to celebrate the power and greatness of the Fathers, to whom the spirit of the departed is journeying; and ends with a statement of the success of the journey for which he has prayed." See Wallis, *Cosmology of the Ṛigveda*, pp. 72, 73.

1 *One light:* the earthly fire of the funeral pile. *Another:* in the firmament. *The third:* the light in the highest region above the firmament. *A body:* a new body after cremation. *Their sublimest birth-place:* the Sun.

2 *Vâjin:* apparently the name of the deceased, the son of Bṛihaduktha. The word means originally 'strong steed' as in stanza 3.

3 *The yearning maidens:* perhaps the Dawns; but the meaning of *suvaṇîḥ* is uncertain. *To heaven and praises:* 'to the (land of) praise, and to the sky.'—Wallis.

4 Part of their grandeur have the Fathers also gained:
the gods have seated mental power in them as gods.
They have embraced within themselves all energies,
which, issuing forth, again into their bodies pass.

5 They strode through all the region with victorious might, establishing the old immeasurable laws,
They compassed in their bodies all existing things,
and streamed forth offspring in many successive forms.

6 In two ways have the sons established in his place
the Asura who finds the light; by the third act,
As fathers, they have set their heritage on earth,
their offspring, as a thread continuously spun out.

7 As in a ship through billows, so through regions of air, with blessings, through all toils and troubles
Hath Bṛihaduktha brought his seed with glory, and placed it here and in the realms beyond us.

---

4 *Of their grandeur:* of the greatness of the gods.

5 *Establishing the old immeasurable laws:* or, in accordance with the more generally received interpretation of *dhâmâni* here, 'measuring ancient stations never measured out.'

6 *In two ways:* in heaven and on earth. *The sons:* explained by Sâyaṇa as the Angirasas, sons of Âditya. The Fathers in general appear to be intended. *The Asura:* Agni. *The third act:* or third sacred duty, that of continuing their family; the study of the Veda and sacrifice being the first and third.—S.

7 *Placed it here and in the realms beyond us:* established his offspring in heavenly regions as well as here upon earth.

Mr. Wallis, from whose translation I have borrowed, remarks:—"The interpretation of one or two expressions is uncertain; the general sense is clear. The rays of light are here the bodies of the fathers, which emanate from the sun, assume the forms of all things on the earth and of the later sacrificers, the descendants of the fathers, and again return to their birth-place in the sky from which they had extended themselves."—*Cosmology of the Ṛigveda*, pp. 74, 75.

HYMN LVII. Viśvedevas.

LET us not, Indra, leave the path, the Soma-presser's sacrifice:
Let no malignity dwell with us.

2 May we obtain, completely wrought, the thread spun out to reach the gods,
That perfecteth the sacrifice.

3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.

4 Thy spirit come to thee again for wisdom, energy, and life,
That thou mayst long behold the sun.

5 O Fathers, may the heavenly folk give us our spirit once again,
That we may be with those who live.

6 O Soma, with the spirit still within us, blest with progeny,
May we be busied in thy law.

HYMN LVIII. Manas or Spirit.

THY spirit, that went far away to Yama, to Vivasvân's son,
We cause to come to thee again that thou mayst live and sojourn here.

2 Thy spirit, that went far away, that passed away to earth and heaven,
We cause to come to thee again that thou mayst live and sojourn here.

The Ṛishis are Bandhu, Subandhu, Śrutabandhu, and Viprabandhu, all Gaupâyanas or Laupâyanas, the priests of king Aikshvâka Asamâti.

3 *The spirit:* of the deceased whose obsequies are performed. *Of our sires: nârâśaṅsena:* explained as meaning, suited to man; that is to deified men, the Fathers or Spirits of the Blest.

The Ṛishis are Bandhu, Subandhu, Śrutabandhu, and Viprabandhu. The metre is Anushṭup.

3 Thy spirit, that went far away, away to the four-pointed earth,
We cause to come to thee again that thou mayst live and sojourn here.

4 Thy spirit, that went far away to the four quarters of the world,
We cause to come to thee again that thou mayst live and sojourn here.

5 Thy spirit, that went far away, away unto the billowy sea,
We cause to come to thee again that thou mayst live and sojourn here.

6 Thy spirit, that went far away to beams of light that flash and flow,
We cause to come to thee again that thou mayst live and sojourn here.

7 Thy spirit, that went far away, went to the waters and the plants,
We cause to come to thee again that thou mayst live and sojourn here.

8 Thy spirit, that went far away, that visited the Sun and Dawn,
We cause to come to thee again that thou mayst live and sojourn here.

9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and sojourn here.

10 Thy spirit, that went far away into this All that lives and moves,
We cause to come to thee again that thou mayst live and sojourn here.

11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and sojourn here.

12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and sojourn here.

LIX. Nirṛiti and Others.

His life hath been renewed and carried forward as two men, car-borne, by the skilful driver.
One falls, then seeks the goal with quickened vigour. Let Nirṛiti depart to distant places.

2 Here is the psalm for wealth, and food, in plenty: let us do many deeds to bring us glory.
All these our doings shall delight the singer. Let Nirṛiti depart to distant places.

3 May we o'ercome our foes with acts of valour, as heaven is over earth, hills over lowlands.
All these our deeds the singer hath considered. Let Nirṛiti depart to distant places.

4 Give us not up as prey to death, O Soma: still let us look upon the sun arising.
Let our old age with passing days be kindly. Let Nirṛiti depart to distant places.

5 O Asunîti, keep the soul within us, and make the days we have to live yet longer.

The deities are Nirṛiti, Soma, Asunîti, Earth, Pûshan, Heaven and Earth, and Indra. The Ṛishis are Bandhu, Subandhu, Ṣrutabandhu, and Viprabandhu. The metre is Pankti in stanza 8, Mahâpankti in 9, Panktyuttarâ (with Pankti at the end) in 10, and Trishṭup in the rest of the hymn.

1 *His life:* the life of Subandhu. According to Sâyaṇa the first line is a prayer:—'May the life of Subandhu be augmented so as to be more lasting and newer.'—Wilson. Subandhu is not mentioned in the text. *Two men:* the warrior and the charioteer. *One falls:* Sâyaṇa explains differently:—'he who falls (from life) increases (his) desire to live.'—Wilson. *Nirṛiti:* the goddess of death and destruction.

5 *Asunîti:* apparently the personification of a deity presiding over funerals. It may be a name for Yama, or it may mean 'guide to life,' or 'way to life.' See Muir, *O. S. Texts*, V. 297, and Bergaigne, *La Religion Védique*, I. 96.

Grant that we still may look upon the sunlight: strengthen thy body with the oil we bring thee.

6 Give us our sight again, O Asunîti, give us again our breath and our enjoyment.
Long may we look upon the sun uprising: O Anumati, favour thou and bless us.

7 May Earth restore to us our vital spirit, may Heaven the goddess and mid-air restore it.
May Soma give us once again our body, and Pûshan show the Path of peace and comfort.

8 May both worlds bless Subandhu, young mothers of everlasting Law.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

9 Health-giving medicines descend sent down from heaven in twos and threes,
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away; nor sin nor sorrow trouble thee.

10 Drive forward thou the wagon-ox, O Indra, which brought Uṣînarâṇî's wagon hither.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

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6 *Anumati:* a personification of the favour with which the gods regard the sacrifices and prayers of the pious. 'Gracious (goddess).'—Wilson.

8 *Iniquity and shame: rapas*, according to Williams's Dictionary means, defect, fault, sin; hurt, injury. In his Commentary on I. 69. 4, Sâyaṇa paraphrases *rapânsi*, the plural of the word, by *bâdhakâni râkshasâdîni*, disturbing Râkshasas, etc.

9 *In twos and threes:* according to Sâyaṇa, in the persons of the two Aśvins and of the three goddesses Ilâ, Sarasvatî, and Bhâratî.

10 *Uṣînarâṇî* must mean the wife of Uṣînara, chief of the Uṣînaras who are mentioned in later times as living in Madhyadeśa or the Midland country. The meaning of the line is not obvious.

Stanzas 8, 9, 10, which Prof. Grassmann places in his Appendix, are of a different character from that of the preceding part of the hymn, and seem to be a separate song or fragment of a song.

HYMN LX. Asamâti and Others.

BRINGING our homage we have come to one magnificent in look,
Glorified of the mighty gods;

2 To Asamâti, spring of gifts, lord of the brave, a radiant car,
The conqueror of Bhajeratha;

3 Who, when the spear hath armed his hand, or even weaponless, o'erthrows
Men strong as buffaloes in fight;

4 Him in whose service flourishes Ikshvâku, rich and dazzling-bright
As the five tribes that are in heaven.

5 Indra, support the princely power of Rathaproshṭhas matched by none,
Even as the Sun for all to see.

6 Thou for Agastya's sister's sons yokest thy pair of ruddy steeds.

The deities are Asamâti (1—4, 6). Indra (5). Subandhu's call to life (7—11). Praise of the healing hand (12). The Ṛishis are Bandhu, Subandhu, Śrutabandhu, and Viprabandhu, and of stanza 6, their mother, the sister of Agastya.

2 *Asamâti:* according to Sâyaṇa, the name of a king. But the word is more probably an adjective, as in stanza 5, qualifying *ratham*, car, and signifying unequalled. *Bhajeratha:* it is uncertain whether this is the name of a prince or of a country.

3 *Who:* Asamâti, according to Sâyaṇa.

4 *Ikshvâku:* this man's name does not occur again in the Ṛigveda.

The five tribes: the deities regarded as forming five tribes corresponding to the five tribes on earth, in the same manner as the seven rivers of the land of the Âryans have their counterparts in heaven. See Muir, *O. S. Texts*, I. p. 177. Sâyaṇa explains differently:—'(so that) the five orders of men (are as happy) as if they were in heaven.'—Wilson.

5 *Rathaproshṭhas:* the family of the prince, Asamâti or another, whose praises the poet celebrates.

6 *Agastya's sister's sons:* Bandhu and his brothers. Stanzas 1—6 have no apparent connexion with the six stanzas that follow.

Thou troddest niggards under foot, all those, O king, who brought no gifts.

7 This is the mother, this the sire, this one hath come to be thy life.
What brings thee forth is even this. Now come, Subandhu, get thee forth.

8 As with the leather thong they bind the chariot yoke to hold it fast,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.

9 Even as this earth, the mighty earth, holds fast the monarchs of the wood,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.

10 Subandhu's spirit I have brought from Yama, from Vivasvân's son,
Brought it for life and not for death, yea, brought it for security.

11 The wind blows downward from on high, downward the Sun-god sends his heat,
Downward the milch-cow pours her milk: so downward go thy pain and grief.

12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

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7 *This:* Agni, according to Sâyaṇa. The speaker probably means himself.—L. Subandhu seems to have been in a trance and apparently dead. "It is supposed that the brothers of Subandhu have addressed their supplications to Agni, to restore him to life, and that he has come accordingly, being, as it were, his parent and begetter. Another interpretation explains the terms literally as, Subandhu, your father, mother, and son, have come to mourn your decease."—Wilson.

8 *So have I held:* 'so has Agni placed,' according to Sâyaṇa.

11 *Thy pain and grief:* 'thy sin.'—Sâyaṇa.

12 *More felicitous is this:* my other hand, probably the right. *With gentle touch:* with light friction, laying-on of hands, or hypnotizing passes.

HYMN LXI.

Viṣvedevas.

THE welcome speaker in the storm of battle uttered with might this prayer to win the Aṣvins,
When the most liberal god, for Paktha, rescued his parents, and assailed the seven Hotars.

2 Chyavâna, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet-voiced Tûrvayâṇa poured oblations like floods of widely fertilizing water.

The Ṛishi is Nâbhânedishṭha of the race of Manu. The metre is Trishṭup. The Hymn, as Prof. Ludwig observes, belongs to the most difficult, one might almost say most hopeless, portions of the Ṛigveda. It is made up of several parts which are in no intelligible connexion with each other.

1 According to the view taken by Prof. Pischel who has most carefully studied and elaborately discussed the first three stanzas (*Vedische Studien*, pp. 71—77), they contain in brief the ancient story of Turvayâṇa, the young king of the Pakthas and Chyavâna. Chyavâna, a favourite of the Aṣvins who had restored him to youth (I. 116. 10, and 117. 13), intended to sacrifice to them, hoping with their aid to conquer Turvayâṇa and his parents. But Indra stays the sacrifice, drives the priests away, and enables Turvayâṇa who had poured rich libations to him to gain the victory over his opponent.

The welcome speaker: Turvayâṇa, whose words were welcome to the gods. *To win the Aṣvins: raudram:* not 'addressed to Rudra,' but to the Aṣvins who are called *rudrau* in stanza 15, and, elsewhere, *rudrâ* and *rudravartanî*. *The most liberal god:* Indra. *Paktha:* king of the Pakthas (see VII. 18. 7), that is, apparently, Turvayâṇa, who has been mentioned in I. 53. 10, and VI. 18. 13, as especially aided by Indra. *Seven Hotars:* the usual number of Hotar priests employed at important sacrifices.

2 *Deceptive presents:* his intended sacrifice was displeasing to Indra, whom, possibly, Chyavâna falsely pretended that he was about to worship. *With all ingredients:* required for the preparation of the Soma-juice. *Poured oblations:* to Indra.

3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the very mighty forced from him all obedience of a servant.
4 I call on you the sons of Dyaus, the Aṣvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands, contented, not deceiving expectation.
10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice-strong stable's keeper, meedless, would milk the rocks that naught had shaken.

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3 *To his oblations:* to the offerings of Chyavâna. *Ye:* Aṣvins. *The very mighty:* Indra, who threatened Chyavâna and made him his obedient servant.

4 The Ṛishi now prays to the Aṣvins on his own account, and asks for a dark-coloured cow as a reward. Sâyaṇa, whom Professors Ludwig and Grassmann follow, explains the second half of the first line more poetically :—'when the dark night retires before the purple oxen (of the chariot of the dawn).'—Wilson. 'When the black sits among the red cows; that is, while it is still dark, but the grey of morning is beginning to appear.'—Ludwig.

5 I pass over stanzas 5—9, which contain an ancient legend, probably the germ of the later story of Brahmâ or Prajâpati and his daughter, concerning two deities or powers of nature, male and female. See Appendix.

10 *Navagvas:* 'the *Angirasas*.'—Wilson. *The maiden:* Sâyaṇa says that Pṛiṣni may be meant. Perhaps Saramâ is intended. *The twice-strong stable's keeper:* the Paṇi or Paṇis who kept the stolen cows or vanished rays of light concealed. *Meedless:* as the Paṇis refused to give up the cows. *Would milk the rocks:* would force from the rocky prison the meed or honorarium which they deserved in the shape of the cows.

11 Swift was new friendship with the maid: they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardughâ had yielded was the bright heritage which to thee they offered.

12 When afterwards they woke and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers through the Vasu's nature; he bringeth them all food and all possessions.

13 His followers then who dwelt in sundry places came and desired to slay the son of Nṛishad.
Resistless foe, he found the hidden treasure of Ṣushṇa multiplied in numerous offspring.

14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the gods are sitting,
Thou who art called Agni or Jâtavedâs, priest, hear us guileless priest of holy worship.

15 And, Indra, bring, that I may laud and serve them, those two resplendent glorious Nâsatyas,
Blithe, bounteous, man-like, to the sacrificer, honoured among our men with offered viands.

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11 *Sabardughâ:* 'nectar-yielding;' the general name of cows milked at sacrifices. *Which to thee they offered:* which the Angirasas offered to Indra.

12 The *Vasu* is Indra.

13 *The son of Nṛishad:* Nârshada, usually a patronymic of Kaṇva, but said to be in this place the name of a certain demon. *Resistless foe:* Indra.

14 Here begins another part of the hymn. Agni is addressed. *Effulgence:* identified with the Sun. *Threefold dwelling:* earth, firmament, and heaven.

15 *Man-like:* as men reward one who institutes a sacrifice for their benefit.

16 This king is praised and honoured as ordainer : himself the bridge, the sage speeds o'er the waters.
He hath stirred up Kakshîvân, stirred up Agni, as the steed's swift wheel drives the felly onward.

17 Vaitaraṇa, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhuk,
When I encompass Varuṇa and Mitra with lauds, and Aryaman in safest shelter.

18 Their kin, the prince in heaven, thy nearest kinsman turning his thought to thee thus speaks in kindness:
This is our highest bond : I am his offspring. How many others came ere I succeeded ?

19 Here is my kinship, here the place I dwell in : these are my gods ; I in full strength am present.
Twice-born am I, the first-born son of Order : the Cow milked this when first she had her being.

20 So 'mid these tribes he rests, the friendly envoy, borne on two paths, refulgent, lord of fuel.

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16 *This king :* Sûrya, the Sun-god. 'This royal Soma.'—Wilson. *Himself the bridge :* the long beams of light form the bridge by which Sûrya passes over the waters of the firmament or sea of air. *Kakshîvân :* the celebrated Ṛishi. See Vol. I., Index.

17 *Vaitaraṇa :* '(Agni), the conveyer (of all).'—Wilson. Agni is so called, probably, as sacrificer for a prince Vitaraṇa. *Doubly kinsman :* closely allied to heaven and earth. *Sabardhuk :* the Cow whose milk is used in sacrifice; also called Sabardughâ, as in stanza 11.

18 *Their kin :* akin to Mitra, Varuṇa, and Aryaman. *The prince : sûri :* Sûrya, the Sun-god. *Thy nearest kinsman :* Sûrya. *This :* Dyaus. *How many others :* many Savitars (suns that introduce the new year) have been before me.—L.

19 *These are my gods :* 'these are my resplendent (rays).—Wilson. Probably the priests are intended.—L. *The Cow :* Aditi. *Milked this :* 'milked forth this universe.'—Wilson. Agni is the speaker of this stanza.

20 *He :* Agni. *Two paths :* from earth to heaven and from heaven to earth.

When, like a line, the babe springs up erectly, his mother straight hath borne him strong to bless us.

21 Then went the milch-kine forth to please the maiden, and for the good of every man that liveth.
Hear us, O wealthy lord; begin our worship. Thou hast grown mighty through Âṣvaghna's virtues.

22 And take thou notice of us also, Indra, for ample riches, king whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, lord of tawny coursers.

23 When he goes forth, ye pair of kings, for booty, speeding to war and praise to please the singer,—
I was the dearest sage of those about him,—let him lead these away and bring them safely.

24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.

25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,
That laud shall be a branching road to virtue for every one to whom the songs are suited.

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21 The reference in the first line is, apparently, to the imprisoned cows and Saramâ (see stanza 10); but all explanations of the allusions in this hymn are more or less conjectural. Prof. Ludwig thinks that the reference may be to the actual milking of the sacrificial cows at the ceremony which this hymn accompanied. Professor Wilson translates:—'The words of a desirable praise, of a certain tranquil person (Nâbhânedishṭha), attain the prototype (Indra).' *Âṣvaghna:* probably the patromymic of Vitaraṇa.—L. See note on Vaitaraṇa in stanza 17.

23 *He:* Âsvaghna Vitaraṇa. *Ye pair of kings:* Mitra and Varuṇa.

26 Glorified thus, with holy hymns and homage :—Of noble race, with Waters, god-attended—
May he enrich us for our prayers and praises : now can the cow be milked ; the path is open.
27 Be to us, then, ye gods who merit worship, be ye of one accord our strong protection,
Who went on various ways and brought us vigour, ye who are undeceivable explorers.

HYMN LXII. Viṣvedevas, Etc.

Ye who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,
Even to you be happiness, Angirasas. Welcome the son of Manu, ye who are most wise.
2 The Fathers, who drave forth the wealth in cattle, have in the year's course cleft Vala by eternal Law :
A lengthened life be yours, O ye Angirasas. Welcome the son of Manu, ye who are most wise.

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26 *Glorified thus :* that is, May Varuṇa glorified with song beginning, "Of noble race, etc.," enrich us. *Now can the cow be milked :* it is now time for the morning Agnihotram.—Ludwig.

Prof. Grassmann has banished this almost unintelligible hymn to his Appendix.

The Viṣvedevas, or the Angirasas, are the deities of stanzas 1—6, and the Viṣvedevas alone of 7. The munificence of Sâvarṇi is the deified object of the rest. The Ṛishi is Nâbhânedishṭha. The metre is Jagatî in stanzas 1—4, Anushṭup in 5, 8, 9, Bṛihatî in 6, Satobṛihatî in 7, Gâyatrî in 10, and Trishṭup in 11.

1 *The son of Manu :* Nâbhânedishṭha Mânava.

2 *The Fathers :* the Angirasas. *Vala :* the demon who stole the cows of the gods.

3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the mother, out on every side.
Fair wealth of progeny be yours, Angirasas. Welcome the son of Manu, ye who are most wise.

4 This kinsman in your dwelling-place speaks pleasant words: give ear to this, ye Ṛishis, children of the gods.
High Brahman dignity be yours, Angirasas. Welcome the son of Manu, ye who are most wise,

5 Distinguished by their varied form, these Ṛishis have been deeply moved.
These are the sons of Angiras: from Agni have they sprung to life.

6 Distinguished by their varied form, they sprang from Agni, from the sky.
Navagva and Daṣagva, noblest Angiras, he giveth bounty with the gods.

7 With Indra for associate the priests have cleared the stable full of steeds and kine,
Giving to me a thousand with their eight-marked ears, they gained renown among the gods.

8 May this man's sons be multiplied; like springing corn may Manu grow,
Who gives at once in bounteous gift a thousand kine, a hundred steeds.

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3 *By everlasting Law:* 'by means of your sacrifice.'—Wilson.

4 *This kinsman:* or, this Nâbhâ, that is Nâbhânedishṭha.

5 *Distinguished by their varied form:* or, Virûpas. See III. 53. 8.

6 *From the sky:* or, from Dyaus. *Noblest Angiras:* Agni himself, according to Sâyaṇa. He is also called Navagva and Daṣagva as these priestly names or titles belong to or are closely connected with the Angirasas.

7 *With their eight-marked ears:* having the figure 8 branded on their ears; or perhaps, with slit ears.

8 *Manu:* here apparently the name of Sâvarṇi. *A thousand kine, a hundred steeds:* 'kine' is conjecturally supplied. 'A thousand and a hundred horses.'—Wilson. 'A thousand times a hundred horses.'—Ludwig.

9 No one attains to him, as though a man would grasp the heights of heaven.
Sâvarṇya's sacrificial meed hath broadened like an ample flood.

10 Yadu and Turva, too, have given two Dâsas, well-disposed, to serve,
Together with great store of kine.

11 Blest be the hamlet's chief, most liberal Manu, and may his bounty rival that of Sûrya.
May the gods let Sâvarṇi's life be lengthened, with whom, unwearied, we have lived and prospered.

HYMN LXIII. Viśvedevas.

May they who would assume kinship from far away, Vivasvân's generations, dearly loved of men,
Even the gods who sit upon the sacred grass of Nahusha's son Yayâti, bless and comfort us.

2 For worthy of obeisance, gods, are all your names, worthy of adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the earth, do ye here listen to my call.

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9 *Sâvarṇya* here means Sâvarṇi.

10 *Turva:* equivalent to Turvaśa; a prince of the clan called after the eponymus Turva. *Dâsas:* enslaved natives.

The deity of stanzas 16 and 17 is Svasti, or Happiness personified. The Ṛishi is Gaya, son of Plati. The metre is Trishṭup in stanzas 16 and 17, and Jagatî in the rest of the hymn.

1 *Kinship:* relationship with us, and the duties of protection and aid which relationship implies. *Vivasvân's generations:* Sâyaṇa supplies a verb, and explains differently:—'(support) the generations of (Manu the son of) Vivasvat.'—Wilson. *Yayâti:* see I. 7. 9, and 108. 8.

2 *From waters:* the aerial waters, or intermediate region of air. *Aditi:* Prof. Roth understands Aditi here to mean "infinity," the boundlessness of heaven as opposed to the limitation of earth. See Muir, *O. S. Texts*, V. 39. Sâyaṇa's explanation is similar.

3 I will rejoice in these Âdityas for my weal, for whom the Mother pours forth water rich in balm,
And Dyaus the infinite, firm as a rock, sweet milk,—gods active, strong through lauds, whose might the Bull upholds.

4 Looking on men, ne'er slumbering, they by their deserts attained as gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.

5 Great kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,—
These I invite with adoration and with hymns, mighty Âdityas, Aditi, for happiness.

6 Who offereth to you the laud that ye accept, O ye All-gods of Manu, many as ye are?
Who, mighty ones, will prepare for you the sacrifice to bear us over trouble to felicity?

7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Âdityas, shelter free from fear, and make us good and easy paths to happiness.

8 Wise deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.

9 In battles we invoke Indra still swift to hear, and all the holy host of heaven who banish grief,
Agni, Mitra, and Varuṇa that we may gain, Dyaus, Bhaga, Maruts, Pṛithivî for happiness:

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3 *The Mother:* Earth. *Dyaus:* Heaven. *The Bull:* the Sun. Sâyaṇa explains *vṛishabharân* as 'bringers of rain.'

4 *With serpents' powers:* 'of unsurpassable wisdom.'—Wilson.

10 Mightily-saving Earth, incomparable Heaven, the good guide Aditi who gives secure defence.
The well-oared heavenly ship that lets no waters in, free from defect, will we ascend for happiness.

11 Bless us, all holy ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, gods, who give ear to us for grace, for happiness.

12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye gods, and give us ample shelter for our happiness.

13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny,
Whom ye with your good guidance, O Âdityas, lead safely through all his pain and grief to happiness.

14 That which ye guard and grace in battle, O ye gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.

15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.

16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,—
May she at home and far away preserve us, and dwell with us under the gods' protection.

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10 *The heavenly ship:* according to Sâyaṇa, a metaphorical expression for sacrifice.

14 *For happiness: svastaye*, for happiness or welfare, recurs at the end of all the stanzas from 3 to 14 inclusive.

16 *Svasti:* Pathyâ Svasti, according to the Index; the goddess of prosperity and happiness.

17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are immortal: the heavenly folk have been extolled by Gaya.

HYMN LXIV. Viṣvedevas.

WHAT god, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?
Who will be gracious? who of many give us bliss? Who out of all the host will come to lend us aid?

2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.
None other comforter is found save only these: my longings and my hopes are fixt upon the gods.

3 To Narâśansa and to Pûshan I sing forth, to unconcealable Agni kindled by the gods;
To Sun and Moon, two bright Moons, Yama in the heavens, to Trita, Vâta, Dawn, Night, and the Aṣvins twain.

4 How is the sage extolled whom the loud singers praise? What voice, what hymn is used to laud Bṛihaspati?
May Aja-Ekapâd with Ṛikvans swift to hear, and Ahi of the deep listen unto our call.

The Ṛishi is Gaya, son of Plati. The metre is Trishṭup in stanzas 12, 16, 17, and Jagatî in the rest of the hymn.

3 *Unconcealable Agni:* or, to the unconcealable (Savitar) and Agni.

Two bright Moons: two great lights. *Trita:* said by Sâyaṇa to mean Indra diffused through the three worlds.

4 *Aja-Ekapâd:* see VI. 50. 14. *Ṛikvans:* singers; minor deities who attend and sing the praises of some superior god. *Ahi of the deep:* the great dragon of the depths of the aerial ocean; Ahirbudhnya. See Vol. II., Index.

5 Aditi, to the birth of Daksha and the vow thou summonest the kings Mitra and Varuṇa.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.

6 May all those vigorous coursers listen to our cry, hearers of invocation, speeding on their way;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every war.

7 Bring ye Purandhi, bring Vâyu who yokes his steeds, for friendship bring ye Pûshan with your songs of praise:
They with one mind, one thought attend the sacrifice, in the creative work of Savitar the god.

8 The thrice-seven wandering rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Kṛiśânu, Tishya, archers to our gathering-place, and Rudra strong amid the Rudras, we invoke.

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5 *Daksha:* meaning here the Sun, according to Sâyaṇa. Prof. Ludwig thinks that the sacrificer, regarded as Daksha or Prajâpati, and said to be born again through completion of his vow, is intended. In the second line also *Aryaman* is considered by Sâyaṇa to be the Sun:—'Aryaman, whose course is not hurried, the giver of delight to many, having seven ministering (rays) proceeds in his multiform births.'—Wilson.

6 *Coursers:* the horses which bring the gods to men's sacrifices.

7 *Purandhi:* Plenty personified as a deity. Or *purandhim* may be an adjective 'the fruitful Pûshan.' *In the creative work:* included among the creatures of Savitar.

8 *Thrice-seven:* the seven rivers of the land of the Âryans having their counterparts in heaven and in the firmament. *Kṛiśânu:* the divine archer who guards the heavenly Soma. *Tishya:* an asterism regarded as being in the form of an arrow, and so here identified with Kṛiśânu.

9 Let the great streams come hither with their mighty help, Sindhu, Sarasvatî, and Sarayu with their waves.
Ye goddess floods, ye mothers, animating all, promise us water rich in fatness and in balm.

10 And let Bṛihaddivâ, the mother, hear our call, and Twashṭar, father, with the goddesses and dames.
Ṛibhukshan, Vâja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well,

11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's sons.
May we be famed among the folk for wealth in kine, and ever come to you, ye gods, with sacred food.

12 The thought which ye, O Maruts, Indra, and ye gods have given to me, and ye Mitra and Varuṇa,—
Cause this to grow and swell like a milch-cow with milk. Will ye not bear away my songs upon your car?

13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.

14 The mothers, Heaven and Earth, those mighty goddesses, worthy of sacrifice, come with the race of gods.
These two with their support uphold both gods and men, and with the Fathers pour the copious genial stream.

---

10 *Bṛihaddivâ:* a goddess associated with Ilâ, Sarasvatî, and others. *Dames:* the consorts of the gods. *Labours:* in prayer and praise. *Rathaspati:* the god who presides over chariots of war.

12 I have kept in this Trishṭup stanza the forty-eight syllables of the Jagatî.

13 *At the central point:* the place of sacrifice.

14 *With the Fathers:* "The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers." See Wallis, *Cosmology of the Rigveda*, p. 72.

15 This invocation wins all good that we desire:
Bṛihaspati, highly-praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.

16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns contented the celestial people.

17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are immortal: the heavenly folk have been extolled by Gaya.

HYMN LXV. Viṣvedevas.

May Agni, Indra, Mitra, Varuṇa consent, Aryaman, Vâyu, Pûshan, and Sarasvatî,
Âdityas, Maruts, Vishṇu, Soma, lofty Sky, Rudra, and Aditi, and Brahmaṇaspati.

2 Indra and Agni, hero-lords when Vṛitra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.

3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.
These in their wondrous bounty send the watery sea: may they as kindly friends send gifts to make us great.

---

15 *Aramati:* the Genius of Devotion.

17 The concluding stanza of Hymn LXIII. is repeated here.

The Ṛishi is Vasukarṇa, son of Vasukra. The metre is Jagatî, with Trishṭup in stanza 15.

3 *The watery sea:* the clouds and rain.

4 They with their might have stayed Heaven, Earth, and Pṛithivî, the lord of light, the firmament, the lustrous spheres.
Even as fleet-foot steeds who make their masters glad, the princely gods are praised, most bountiful to man.

5 Bring gifts to Mitra and to Varuṇa who, lords of all, in spirit never fail the worshipper,
Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth.

6 The cow who yielding milk goes her appointed way hither to us as leader of our holy rites,
Speaking aloud to Varuṇa and the worshipper, shall with oblation serve Vivasvân and the gods.

7 The gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.

8 Born in the oldest time, the parents dwelling round are sharers of one mansion in the home of Law.
Bound by their common vow Dyaus, Pṛithivî stream forth the moisture rich in oil to Varuṇa the steer.

9 Parjanya, Vâta, opulent and mighty lords, Indra and Vâyu, Varuṇa, Mitra, Aryaman:
We call on Aditi, the Âdityas, and the gods, those who are on the earth, in waters, and in heaven.

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4 *Pṛithivî:* meaning here the region of mid-air.

5 *Places of sure refuge:* Sâyaṇa explains *nâdhasî* differently:—'upon whom the two *solicitous* worlds remain dependent.'

6 *The cow:* who is milked at sacrifice. According to Sâyaṇa, thunder may be meant, and by 'milk' strength may be intended.

8 *The parents:* Heaven and Earth.

10 Twashṭar and Vâyu, those who count as Ṛibhus, both celestial Hotar-priests, and Dawn for happiness,
Winning as wealth, we call, and wise Bṛihaspati, destroyer of our foes, and Soma Indra's friend.

11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.
These very bounteous gods made the Sun mount to heaven, and spread the holy rites of Âryas o'er the land.

12 O Aṣvins, ye delivered Bhujyu from distress, ye animated Ṣyâva, Vadhrimatî's son.
To Vimada ye brought his consort Kamadyû, and gave his lost Vishṇâpû back to Viṣvaka.

13 Thunder, the lightning's daughter, Aja-Ekapâd, heaven's bearer, Sindhu, and the waters of the sea:
Hear all the gods my words, Sarasvatî give ear together with Purandhi and the Holy Thoughts.

14 With Holy Thoughts and with Purandhi may all gods, knowing the Law immortal, Manu's holy ones,
Boon-givers, favourers, finders of light, and Heaven, with gracious love accept my songs, my prayer, my hymn.

15 Immortal gods have I, Vasishṭha, lauded, gods set on high above all other beings.
May they this day grant us wide space and freedom: ye gods, preserve us evermore with blessings.

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10 *Celestial Hotar-priests:* see I. 13. 8.

12 These deeds of the Aṣvins are told in I. 16, and 17.

13 *Aja-Ekapâd:* see VI. 50 14. *Purandhi:* the deity of Plenty. *Holy Thoughts:* Devotions personified.

14 *Manu's holy ones:* deities whom Manu worshipped.

15 *Vasishṭha:* that is, a descendant of the great Ṛishi Vasishṭha.

HYMN LXVI.

Viśvedevas.

I CALL the gods of lofty glory for our weal, the makers of the light, well-skilled in sacrifice ;
Those who have waxen mightily, masters of all wealth, immortal, strengthening Law, the gods whom Indra leads.

2 For the strong band of Maruts will we frame a hymn: the chiefs shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuṇa, have gotten for themselves a share of Sûrya's light.

3 May Indra with the Vasus keep our dwelling safe, and Aditi with the Âdityas lend us sure defence.
May the god Rudra with the Rudras favour us, and Twashṭar with the dames further us to success.

4 Aditi, Heaven and Earth, the great eternal Law, Indra, Vishṇu, the Maruts, and the lofty Sky.
We call upon the Âdityas, on the gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.

5 With Holy Thoughts Sarasvân, firm-lawed Varuṇa, great Vâyu, Pûshan, Vishṇu, and the Aśvins twain,
Lords of all wealth, immortal, furtherers of prayer, grant us a triply-guarding refuge from distress.

6 Strong be the sacrifice, strong be the holy ones, strong the preparers of oblation, strong the gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the strong.

The Ṛishi is Vasukarṇa. The metre is Jagatî, with Trishṭup in stanza 15.

4 The names in the first line are in the nominative case and without a verb: 'are invoked,' may be understood.

6 *Strong: vṛishan* repeated in the way loved by some of the Vedic poets; 'showerer of benefits', according to Sâyaṇa. *The gods:* meaning, says Sâyaṇa, the priests.

7 To win us strength I glorify the mighty twain,
Agni and Soma, mighty ones whom many laud.
May these vouchsafe us shelter with a triple guard,
these whom the strong have served in worship of the gods.

8 Potent, with firm-fixt laws, arranging sacrifice,
visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vṛitra died.

9 The holy ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the gods embodied Wish and made it beautiful.

10 May they who bear up heaven, the Ṛibhus deft of hand, and Vâta and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Râti, and the Vâjins to my call.

11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapâd,
The Dragon of the Deep, shall listen to my words, and all the deities and princes shall give ear.

12 May we be yours, we men, to entertain the gods: further our sacrifice and give it full success.

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9 *Laws:* courses of action. *Embodied Wish:* gave a body to the wishes and hopes of worshippers and personified them in the same manner as sacrifice is said to have been embodied and beautified in X. 65. 7.

10 *Vâta and Parjanya of the thundering Bull:* meaning the wind and storm that attend the thunderous rain-cloud. *Râti:* divine Favour. *Vâjins:* a class of divinities according to Sâyaṇa. See VII. 38. 7.

11 *Aja-Ekapâd:* see VI. 50. 14. *Dragon of the Deep:* Ahirbudhnya. See VI. 49. 14.

Âdityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now.

13 I follow with success upon the path of Law the two celestial Hotars, priests of oldest time.
We pray to him who dwelleth near, guard of the field, to all immortal gods who never are remiss.

14 Vasishṭha's sons have raised their voices, like their sire, Ṛishi-like praying to the gods for happiness.
Like friendly-minded kinsmen, come at our desire, O gods, and shake down treasures on us from above.

15 Immortal gods have I, Vasishṭha, lauded, gods set on high above all other beings.
May they this day grant us wide space and freedom: ye gods, preserve us evermore with blessings.

HYMN LXVII. Bṛihaspati.

THIS holy hymn, sublime and seven-headed, sprung from eternal Law, our sire discovered.
Ayâsya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.

2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,
Angirasas, holding the rank of sages, first honoured sacrifice's holy statute.

3 Girt by his friends who cried with swan-like voices, bursting the stony barriers of the prison,

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13 *Two celestial Hotars:* Agni and Âditya, according to Sâyaṇa. *Guard of the field:* probably Indra.

15 Repeated from the preceding hymn.

The Ṛishi is Ayâsya of the family of Angiras. The metre is Trishṭup.

1 *Seven-headed:* having seven divisions. Accompanied by seven bands of the Maruts, or having seven metres, according to Sâyaṇa. *Our sire:* Angiras. *Fourth:* or, extending to all four sides, mighty.

Bṛihaspati spake in thunder to the cattle, and uttered praise and song when he had found them.

4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Bṛihaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.

5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Bṛihaspati discovered, while he thundered like Dyaus, the dawn, the sun, the cow, the lightning.

6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk-draught with sweat-shining comrades he stole the Paṇi's kine and left him weeping.

7 He with bright faithful friends, winners of booty, hath rent the milker of the cows asunder.
Bṛihaspati with wild boars strong and mighty sweating with heat hath gained a rich possession.

8 They, longing for the kine, with faithful spirit incited with their hymns the lord of cattle.
Bṛihaspati freed the radiant cows with comrades self-yoked, averting shame from one another.

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3 *The cattle:* the lost cows of the Angirasas, representing metaphorically the rays of light which had been stolen by the fiends of darkness. See I. 62. 3.

4 *Apart from one, away from two:* the meaning is uncertain. Perhaps, at a distance from the earth, down from heaven and the firmament. *Falsehood:* the wickedness of the treacherous Paṇis. *Three:* heaven, firmament, and earth.

5 *Western castle:* this is obscure. Prof. Ludwig suggests that *apâchîm* may mean 'hostile' or 'detested.' *Three:* heaven, firmament, and earth. *Him who held the waters:* the demon Vala, who kept the rain, as well as the cows or rays of light, imprisoned. *The cow:* the cattle; the beams of light.

6 *Comrades:* his faithful friends the Maruts. *Wild boars:* the strong fierce Maruts; according to Sâyaṇa, 'bearers of excellent water.'

8 *The lord of cattle:* Bṛihaspati, so called because he had released them.

9 In our assembly with auspicious praises exalting him who roareth like a lion,
May we, in every fight where heroes conquer, rejoice in strong Bṛihaspati the victor.

10 When he had won him strength of every nature and gone to heaven and its most lofty mansions,
Men praised Bṛihaspati the mighty, bringing the light within their mouths from sundry places.

11 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye all-producers.

12 Indra with mighty strength hath cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the seven rivers. O Heaven and Earth, with all the gods, protect us.

HYMN LXVIII. Bṛihaspati.

Like birds who keep their watch, plashing in water, like the loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain, thus to Bṛihaspati our hymns have sounded.

2 The son of Angiras, meeting the cattle, as Bhaga, brought in Aryaman among us.
As friend of men he decks the wife and husband: as for the race, Bṛihaspati, nerve our coursers.

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10 *The light:* that is, the hymns of praise which will bring them the light of help. The stanza is difficult.

12 *The watery monster:* the fiend who dominated the ocean of air. *Ahi:* or, the dragon, Vṛitra or his brother.

The Ṛishi is Ayâsya. The metre is Trishṭup.

2 *The son of Angiras:* Bṛihaspati, especially worshipped and cherished by Angiras.

3 Bṛihaspati, having won them from the mountains, strewed down, like barley out of winnowing-baskets,
The vigorous, wandering cows who aid the pious, desired of all, of blameless form, well-coloured.

4 As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven,
So from the rock Bṛihaspati forced the cattle, and cleft the earth's skin as it were with water.

5 Forth from mid-air with light he drave the darkness, as the gale blows a lily from the river.
Like the wind grasping at the cloud of Vala, Bṛihaspati gathered to himself the cattle.

6 Bṛihaspati, when he with fiery lightnings cleft through the weapon of reviling Vala,
Consumed him as tongues eat what teeth have compassed: he threw the prisons of the red cows open.

7 That secret name borne by the lowing cattle within the cave Bṛihaspati discovered,
And drave, himself, the bright kine from the mountain, like a bird's young after the eggs' disclosure.

8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.

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3 *Out of winnowing-baskets: sthivibhyaḥ:* the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthivimantaḥ*, 'armed with *sthivis*,' occurs in X. 27. 15, and is said by Sâyaṇa to mean 'occupants of stations.' Prof. Wilson renders *sthivibhyaḥ* in this place by 'from the granaries.' The cows bestowed by Bṛihaspati are countless as grains of barley on the threshing-floor or winnowing-place.

4 *Cleft the earth's skin:* or surface, with the hoofs of many cattle.

5 *A lily: ṣîpâla:* according to Sâyaṇa the same as Ṣaivala, the Vallisneria Octandra, a common aquatic plant.

6 *Weapon:* I adopt Sâyaṇa's explanation of *jasum*, although in X. 33. 2 the same word means 'exhaustion.'

8 *Sweetness:* the sweet milk; that is the cows who produced it.

Bṛihaspati, cleaving through with varied clamour,
brought it forth like a bowl from out the timber.

9 He found the light of heaven, and fire, and Morning:
with lucid rays he forced apart the darkness.
As from a joint, Bṛihaspati took the marrow of
Vala as he gloried in his cattle.

10 As trees for foliage robbed by winter, Vala mourned
for the cows Bṛihaspati had taken.
He did a deed ne'er done, ne'er to be equalled,
whereby the sun and moon ascend alternate.

11 Like a dark steed adorned with pearl, the Fathers
have decorated heaven with constellations.
They set the light in day, in night the darkness.
Bṛihaspati cleft the rock and found the cattle.

12 This homage have we offered to the cloud-god who
thunders out to many in succession.
May this Bṛihaspati vouchsafe us fulness of life with
kine and horses, men, and heroes.

HYMN LXIX. Agni.

AUSPICIOUS is the aspect of Vadhryaṣva's fire; good
is its guidance, pleasant are its visitings.
When first the people of Sumitra kindle it, with
butter poured thereon it crackles and shines bright.

Like a bowl: which already exists potentially in the wood from which it is produced by cutting.

9 Prof. Wilson, following Sâyaṇa, paraphrases the second line:—'he seized (the cattle from the rock) of Vala surrounded by the kine as (one extracts) marrow from a bone.'

11 *The Fathers:* "The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky."—Wallis, *Cosmology of the Ṛigveda*, p. 68.

12 *To many:* 'cows' is, apparently, understood. Sâyaṇa supplies *ṛichas*:—'who recites in order many (sacred stanzas).'—Wilson.

The Ṛishi is Sumitra, son of Vadhryaṣva. The metre is Jagatî in stanzas 1. 2, and Trishṭup in the rest.

1 *Vadhryaṣva* has been mentioned, in VI. 61. 1, as a worshipper of Sarasvatî: here he appears as a special worshipper of Agni.

2 Butter is that which makes Vadhryaṣva's fire grow strong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balmed with streams of butter shines forth like the sun.

3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strenghthening food, so send us glory.

4 Accept this offering, Agni, whom aforetime Vadhryaṣva hath entreated and enkindled.
Guard well our homes and people, guard our bodies, protect thy gifts to us which thou hast granted.

5 Be splendid, guard us, kinsman of Vadhryaṣva: let not the enmity of men o'ercome thee.
Like the bold hero Chyavana, I Sumitra tell forth the title of Vadhryaṣva's kinsman.

6 All treasures hast thou won, of plains and mountains, and quelled the Dâsas' and the Aryas' hatred.
Like the bold hero Chyavana, O Agni, mayst thou subdue the men who long for battle.

7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.

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5 *Chyavana:* a son of Bhṛigu. Or the word may mean 'conquering,' as Sâyaṇa interprets it. *Vadhryaṣva's kinsman:* as having been especially worshipped and cherished by that Ṛishi. See stanza 10.

7 *A lengthened thread:* continual sacrifices, from ancient to present times. *Devices:* ways of attaining his object. Or *ṣatanîtha* may mean, 'having a hundred or many musical modes or sacred songs;' or 'praised by many:' 'the leader of hundreds (of burnt offerings).'—Wilson.

8 Thine is the teeming cow, O Jâtavedas, who pours at once her ceaseless flow, Sabardhuk.
Thou art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.

9 Even the immortal gods, O Jâtavedas, Vadhryaṣva's kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conqueredst with men whom thou hadst strengthened.

10 Like as a father bears his son, O Agni, Vadhryaṣva bare thee in his lap and served thee.
Thou, youngest god, having enjoyed his fuel, didst vanquish those of old though they were mighty.

11 Vadhryaṣva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.

12 This Agni of Vadhryaṣva, Vṛitra-slayer, lit from of old, must be invoked with homage.
As such assail our enemies, Vadhryaṣva, whether the foes be strangers or be kinsmen.

HYMN LXX. Âprîs.

Enjoy, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation.
Rise up for worship of the gods, wise Agni, on the earth's height, while days are bright with beauty.

2 May he who goes before the gods come hither with steeds whose shapes are varied, Narâśansa.
May he, most godlike, speed our offered viands with homage god-ward on the path of Order.

Other Âprî hymns may be compared; I. 13, 142, and 188; II. 3; III. 4; V. 5; VII. 2, and IX. 5. The usual deities and deified objects, with the exception of Tanânupât, are invoked. The Ṛishi is Sumitra. The metre is Trishṭup.

3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.
With lightly-rolling car and best draught-horses, bring the gods hither and sit down as Hotar.

4 May the delight of gods spread out transversely: may it be with us long in length and fragrant.
O Holy Grass divine, with friendly spirit bring thou the willing gods whose chief is Indra.

5 Touch ye the far-extending height of heaven, or spring apart to suit the wide earth's measure.
Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly car that cometh.

6 Here in this shrine may Dawn and Night, the daughters of Heaven, the skilful goddesses, be seated.
In your wide lap, auspicious, willing ladies, may the gods seat them with a willing spirit.

7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the friendly natures.
Ye two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.

8 On our wide grass, Three Goddesses, be seated: for you have we prepared and made it pleasant.
May Iḷâ, she whose foot drops oil, the goddess, taste, man-like, sacrifice and well-set presents.

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3 *As Hotar:* 'as ministrant priest.'—Wilson.

4 *The delight of gods:* the sacred grass.

5 *The heavenly car:* which brings the gods.

7 *The stone:* with which the Soma-juice is expressed. *Aditi's lap:* the surface of the earth. *The friendly natures:* the gods. According to Sâyaṇa, 'the acceptable sacrificial vessels.' *Two Chief Priests: purohitau:* perhaps Agni and Âditya. *More skilled:* than human priests.

8 *Three Goddesses:* Iḷâ, Sarasvatî, and Bhâratî. *Taste:* the verb is plural, meaning, may Iḷâ and the others taste. *Man-like:* as at the sacrifice of Manu, according to Sâyaṇa.

9 Since thou, God Twashṭar, hast made beauty perfect,
since thou hast been the Angirasas' companion,
Willing, most wealthy, giver of possessions, grant
us the gods' assembly, thou who knowest.

10 Well knowing, binding with thy cord, bring hither,
Lord of the Wood, the deities' assembly.
The god prepare and season our oblations: may
Heaven and Earth be gracious to my calling.

11 Agni, bring hither Varuṇa to help us, Indra from
heaven, from air's mid-realm the Maruts.
On sacred grass all holy ones be seated, and let the
immortal gods rejoice in Svâhâ.

HYMN LXXI. Jñânam.

When men, Bṛihaspati, giving names to objects, sent
out Vâk's first and earliest utterances,
All that was excellent and spotless, treasured within
them, was disclosed through their affection.

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9 *Grant us the gods' assembly:* the Commentators explain *pâthas* sometimes as 'place,' sometimes as 'food' or 'air' or 'water.' Here Prof. Wilson, following Sâyaṇa, translates:—'offer the food of the gods (to them).'

10 *Binding with thy cord:* it is not clear what is to be bound, or ranged in order. According to Sâyaṇa, the *pâthas*, which he explains as *annam devânâm*, food of the gods, is to be fastened with a rope. *Lord of the Wood: vanaspati:* according to Sâyaṇa, the *yûpa* or sacrificial post.

11 *Svâhâ:* that is, in the sacrificial offerings presented with the exclamation Svâhâ, Ave, or Hail.

Jñânam or Knowledge, the subject of this very difficult hymn, is said by Sâyaṇa to mean Paramabrahmajñânam, knowledge of the higher truths of Religion, which teaches man his own nature and how he may be reunited to the Supreme Spirit.

The Ṛishi is Bṛihaspati, of the family of Angiras. The metre is Jagatî in stanza 9, and Trishṭup in the rest of the hymn.

1 *Vâk:* Voice or Speech.

2 Where, like men cleansing corn-flour in a cribble, the wise in spirit have created language,
Friends see and recognize the marks of friendship: their speech retains the blessèd sign imprinted.

3 With sacrifice the trace of Vâk they followed, and found her harbouring within the Ṛishis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.

4 One man hath ne'er seen Vâk, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-dressed woman to her husband.

5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit nor blossom.

6 No part in Vâk hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.

7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some looked like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.

8 When friendly Brâhmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere.

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3 *Harbouring within the Ṛishis:* they discovered, in the course of sacrifice, that the inspired Ṛishis alone understood Speech as required for religious purposes. *In many places:* among the Hotar-priests. *Seven singers:* 'the seven noisy (birds) meet together.'—Wilson: referring, says Sâyaṇa, to the seven metres, the Gâyatrî etc.

8 *Some who count as Brahmans wander elsewhere:* 'others walk about boasting to be *brâhmâns*.'—Muir.

9 Those men who step not back and move not forward,
nor Brâhmans nor preparers of libations,
Having attained to Vâk in sinful fashion spin out their thread in ignorance like spinsters.

10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame-averter, food-provider: prepared is he and fit for deed of vigour.

11 One plies his constant task reciting verses: one sings the holy psalm in Śakvarî measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII. The Gods.

Let us with tuneful skill proclaim these generations of the gods,
That one may see them when these hymns are chanted in a future age.

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9 *Step not back and move not forward:* take no active part in religious ceremonies. 'Those who do not walk (with the Bráhmans) in this lower world, nor (with the gods) in the upper world,' is Professor Wilson's paraphrase of the text which I have rendered literally. *Like spinsters:* "(like) female weavers. Such is the sense which Prof. Aufrecht thinks may, with probability, be assigned to *sirîs*, a word which occurs only here."—Muir.

11 *Reciting verses:* repeating *ṛichas* or verses of the Ṛigveda. This is the duty of the Hotar. *The holy psalm:* the Gâyatra or Sâman. The Udgâtar or chanter, one of the four chief priests is intended. *The lore of being:* the knowledge of all that exists. *Lays down the rules:* 'prescribes the order.'—Muir. 'Measures the materials.'—Wilson. This is the duty of the Adhvaryu, another of the chief priests. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, I. pp. 254-256. It has also been metrically rendered by the authors of the *Siebenzig Lieder des Rigveda*, who have endeavoured, by transposing some of the stanzas, to bring them into closer connexion. According to Sâyaṇa, the subject of the whole hymn is "the eulogy of the understanding of the Veda as essential to divine knowledge."

The Ṛishi is Bṛihaspati, son of Angiras, or Aditi daughterof Daksha. The metre is Anushṭup.

2 These Brahmaṇaspati produced with blast and smelting, like a smith.
Existence, in an earlier age of gods, from non-existence sprang.

3 Existence, in the earliest age of gods, from non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.

4 Earth sprang from the Productive Power; the regions from the earth were born.
Daksha was born of Aditi, and Aditi was Daksha's child.

5 For Aditi, O Daksha, she who is thy daughter, was brought forth.
After her were the blessèd gods born of immortal parentage.

6 When ye, O gods, in yonder deep close-clasping one another stood,
Thence, as of dancers, from your feet a thickening cloud of dust arose.

7 When, O ye gods, like Yatis, ye caused all existing things to grow,

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2 *These:* all beings. *Like a smith:* as a blacksmith blows up his fire and smelts metal.

3 *The regions:* 'the quarters (of the horizon).'—Wilson. *This:* meaning earth. *Productive Power:* the meaning of *uttânapadaḥ* is uncertain. Mr. Wallis renders it by 'the begetter (the sky);' Prof. Wilson by 'the upward-growing (tree).'

4 *And Aditi was Daksha's child:* "Yâska remarks.....How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another." *O. S. Texts*, IV. 13.

6 "The two verses 6 and 7 are interesting as containing an independent story of the origin of the world: the gods are said to have kicked up in dancing the atoms which formed the earth."—Wallis, *Cosmology of the Ṛigveda*, p. 43.

7 *Yatis:* devotees.

Then ye brought Sûrya forward who was lying hidden in the sea.

8 Eight are the sons of Aditi who from her body sprang to life.
With seven she went to meet the gods: she cast Mârtâṇḍa far away.

9 So with her seven sons Aditi went forth to meet the earlier age.
She brought Mârtâṇḍa thitherward to spring to life and die again.

HYMN LXXIII. Indra.

THOU wast born mighty for victorious valour, exulting, strongest, full of pride and courage.
There, even there, the Maruts strengthened Indra when his most rapid mother stirred the hero.

2 There with fiend's ways e'en Pṛiṣanî was seated: with much laudation they exalted Indra.
As if encompassed by the mighty-footed, from darkness, near at hand, forth came the children.

---

8 *Eight are the sons:* according to the Commentator, Mitra, Varuṇa, Dhâtar, Aryaman, Aṃśa, Bhaga, Vivasvân, and Âditya (the Sun). *Mârtâṇḍa:* Sûrya, the Sun. His exposure probably refers to his sweeping through the sky.—Ludwig.

The Ṛishi is Gaurivîti, son of Śakti. The metre is Trishṭup.

1 *Mother:* Aditi. *Stirred the hero:* gave him free motion as soon as he was born, or incited him to action by telling him of his future opponent. See VIII. 45. 5, and 66. 2.

2 This stanza is unintelligible to me. *Pṛiṣanî:* meaning perhaps Pṛiṣni, as Prof. Ludwig conjectures. *The mighty-footed:* Indra. *The children:* the new-born Maruts. Prof. Wilson translates, after Sâyaṇa:—"The martial troop of (Indra) the injurer encamped around Indra (accompanied) by the swift-moving (Maruts): they animated him with abundant praise; like (cattle) penned up within a great stall, the embryonic (waters) issued from the (*Vṛitra*) who had arrived in the form of darkness."

3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.
Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Aṣvins hither.

4 Speeding at once to sacrifice thou comest: for friendship thou art bringing both Nâsatyas.
Thou hadst a thousand treasures in possession. The Aṣvins, O thou hero, gave thee riches.

5 Glad, for the race that rests on holy Order, with friends who hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu: he cast away the gloomy mists, the darkness.

6 Two of like name for him didst thou demolish, as Indra striking down the car of Ushas.
With thy beloved lofty friends thou camest, and with the assurance of thine heart thou slewest.

7 War-loving Namuchi thou smotest, robbing the Dâsa of his magic for the Ṛishi.
For man thou madest ready pleasant pathways, paths leading as it were directly god-ward.

8 These names of thine thou hast fulfilled completely: as lord, thou holdest in thine arm, O Indra.
In thee, through thy great might, the gods are joyful: the roots of trees hast thou directed upward.

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3 *High are thy feet:* as travelling through the heavens. *Hyenas: sâlâvṛikân:* 'jackals.'—Wilson.

6 *Two of like name:* or, of similar nature; gloomy mists and darkness. *The car of Ushas:* see IV. 30. 8—11. *The assurance of thy heart:* thy trusted thunderbolt.

8 *Thou hast fulfilled:* hast acted in full accordance with the names thou bearest, such as Vṛitra-slayer, Ṣakra, etc. *Thou holdest:* the thunderbolt. *The roots of trees:* the clouds are often compared to trees. The rain is their fruit, and when they pour it down their roots are supposed to be turned upward.

9 May the sweet Soma-juices make him happy to cast his quoit that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.
10 When others call him offspring of the Courser, my meaning is that mighty power produced him.
He came from Manyu and he dwells in houses: whence he hath sprung is known to Indra only.
11 Like birds of beauteous wing the Priyamedhas, Ṛishis, imploring, have come nigh to Indra:
Dispel the darkness and fill full our vision: deliver us as men whom snares entangle.

HYMN LXXIV.

Indra.

I AM prepared to laud with song or worship the noble ones who are in earth and heaven,
Or coursers who have triumphed in the contest, or those who, famed, have won the prize with glory.
2 Their call, the call of gods, went up to heaven: they kissed the ground with glory-seeking spirit,

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9 *Quoit: chakram:* meaning the thunderbolt. *The udder:* the firmament.

10 *The Courser:* meaning Heaven. *Manyu:* wrath, passion or ardour, personified. *My meaning is:* the speaker declares that he is raised above the common mythological explanations. He considers the god to have sprung from a transcendental power.—Ludwig.

Professor Grassmann banishes this hymn to his Appendix as being generally obscure and in parts absolutely unintelligible. I have, for the most part, followed Professor Ludwig's interpretation.

The Ṛishi is Gaurivîti, son of Ṣakti. The metre is Trishṭup. The subject of the hymn is a coming horse-race, and the Ṛishi invokes in favour of the Yajamâna, the Vasus, racers who have won the prize in former times, and the men who owned them. Indra also is appealed to for help. See *Vedische Studien*, p. 129.

2 *The call of gods:* the gods are imagined as present and interested in the race. *They kissed the ground:* the horses lightly touched the earth as they ran.

There where the gods look on for happy fortune,
and like the kindly heavens bestow their bounties.

3 This is the song of those immortal beings who long
for treasures in their full perfection.
May these, completing prayers and sacrifices, bestow
upon us wealth where naught is wanting.

4 Those living men extolled thy deed, O Indra, those
who would fain burst through the stall of cattle,
Fain to milk her who bare but once, great, lofty, whose
sons are many and her streams past number.

5 Ṣachîvan, win to your assistance Indra who never
bends, who overcomes his foemen,
Ṛibhukshan, Maghavan, the hymn's upholder, who,
rich in food, bears man's kind friend, the thunder.

6 Since he who won of old anew hath triumphed,
Indra hath earned his name of Vṛitra-slayer.
He hath appeared, the mighty lord of conquest.
What we would have him do let him accomplish.

HYMN LXXV. The Rivers.

THE singer, O ye Waters, in Vivasvân's place, shall
tell your grandeur forth that is beyond compare.
The Rivers have come forward triply, seven and
seven. Sindhu in might surpasses all the streams
that flow.

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4 *Those living men:* the Angirasas. *Her who bare but once:* Heaven, according to Sâyaṇa; Earth, according to Prof. Grassmann. Pṛiṣni, the mother of the Maruts, must be meant.—Ludwig. See VI. 48. 22.

5 *Ṣachîvan:* apparently a man's name. 'Celebrators of holy rites.'—Wilson.

6 *He who won of old:* the Yajamâna. *He hath appeared:* the poet imagines Indra himself to be present.

The Ṛishi is Sindhukshit, son of Priyamedha. The metre is Jagatî.

1 *O ye Waters:* apparently the Rivers are addressed as representing all the divine Waters. *Vivasvân's place:* where the singers stand when they sing hymns. *Triply, seven and seven:* twenty-one

2 Varuṇa dug the channels for thy forward course,
O Sindhu, when thou rannest on to greater strength.
Thou speedest o'er precipitous ridges of the earth,
when thou art lord and leader of these moving floods.

3 His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light.
Like floods of rain that fall in thunder from the cloud, so Sindhu rushes on bellowing like a bull.

4 Like mothers to their calves, like milch-kine with their milk, so, Sindhu, unto thee the roaring rivers run.
Thou leadest as a warrior king thine army's wings what time thou comest in the van of these swift streams.

5 Favour ye this my laud, O Gangâ, Yamunâ, O Sutudrî, Parushṇî, and Sarasvatî:
With Asiknî, Vitastâ, O Marudvṛidhâ, O Ârjîkîyâ with Sushomâ hear my call.

6 First with Tṛishṭâmâ thou art eager to flow forth, with Rasâ, and Susartu, and with Śvetyâ here,
With Kubhâ; and with these, Sindhu! and Mehatnu, thou seekest in thy course Krumu and Gomatî.

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rivers; two other sets of seven each being added to the seven chief rivers of the Panjâb. Sâyaṇa explains differently:—'they flowed by sevens through the three (worlds).'—Wilson. 'Each set of seven [streams] has followed a threefold course.'—Muir.

5 The poet addresses first the most distant rivers. *Gangâ:* the Ganges is mentioned, indirectly, in only one other verse of the *Ṛigveda*, and even there the word is said by some to be the name of a woman. See VI. 45. 31. *Yamunâ:* the Jumna. *Śutudrî:* the Sutlej or Satlaj. *Parushṇî:* the Râvî: *Sarasvatî:* see VI. 61. 2. *Asiknî:* the ancient Acesines: the Vedic name of the Chandrabhâgâ, the present Chenab. *Vitastâ:* probably the Jhelum, the Hydaspes of the Greeks. *Marudvṛidhâ:* meaning, increased by the Maruts: not identified. *Ârjîkîyâ* and *Sushomâ* are said by Yâska to be the Vipâś and the Sindhu; but this is not possible, and it is uncertain what rivers are meant.

7 Flashing and whitely-gleaming in her mightiness, she moves along her ample volumes through the realms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.

8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in vigorous mares.
Blest Sîlamâvatî and young Ûrṇâvatî invest themselves with raiment rich in store of sweets.

9 Sindhu hath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.

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6 *Kubhâ*, *Krumu*, and *Gomatî* have been mentioned in previous Books. The other streams whose names occur in this stanza are probably unimportant affluents of the Indus. All that is known regarding the rivers mentioned in stanzas 5 and 6 may be found in Zimmer's *Altindisches Leben*, pp. 4 ff.

7 *In her mightiness:* in the preceding stanzas Sindhu appears to be a river-god, but in this and following verses the epithets are feminine.

8 *Sîlamâvatî* and *Ûrṇâvatî* appear to be names of rivers. According to Sâyaṇa, the words are epithets of Sindhu and mean respectively 'abounding in *Sîlamâ* plants,' said to be used for cordage, and 'rich in wool.' The meaning of the second half of the second line is uncertain :—'wears [as only one river is supposed to be the subject] honey-growing (flowers).'—Wilson.

9 *In this fight:* the hymn may, as Prof. Ludwig suggests, be a prayer for aid in a battle that is to be fought on the banks of the Sindhu or Indus. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, V. 343—345, and a version of stanzas 1—8 is given by Prof. Zimmer, *Altindisches Leben*, p. 4.

HYMN LXXVI.

Press-stones.

I GRASP at you when power and strength begin to dawn: bedew ye Indra and the Maruts, Heaven and Earth,
That day and night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.

2 Press the libation out, most excellent of all: the Pressing-stone is grasped like a hand-guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.

3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.
At sacrifices they established holy rites on Twashṭar's milk-blent juice bright with the hue of steeds.

4 Drive ye the treacherous demons far away from us: keep Nirṛiti afar and banish penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits gods.

The Ṛishi is Jaratkarṇa Sarpajâti, son of Irâvân. The metre is Jagatî.

1 *I grasp at you:* 'I propitiate you.'—Wilson. *Power and strength:* the morning beams which bring new vigour. *Day and night:* or, 'both day-halves.'

3 *To man:* or, to Manu. *Twashṭar's milk-blent juice:* the Soma-juice brewed by Twashṭar for the year, which represents the life-sustaining power of Nature.—Ludwig. *Bright with the hue of steeds:* tawny-coloured. Sâyaṇa interprets differently:—'when the son of Twashṭṛi, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain).—Wilson. Triśirâs the son of Twashṭar was regarded as an enemy of the gods. Indra slew him and took possession of the Soma.

4 *Nirṛiti:* the goddess of death and destruction.

5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed,
More rapidly than Vâyu seize the Soma-juice, better than Agni give us food, to you I sing.

6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to heaven,
There where the men draw forth the meath for which they long, sending their voice around in rivalry of speed.

7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof.
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.

8 Ye, present men, have been most skilful in your work, and ye, O Stones who pressed Soma for Indra's drink.
May all ye have of fair go to the heavenly race, and all your treasure to the earthly worshipper.

HYMN LXXVII. Maruts.

As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.
I praise their company that merits worship as the good Maruts' priest to pay them honour.

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5 *Vibhvan:* one of the three Ṛibhus. *Vâyu:* or, the wind.

7 *The udder's store:* the juice contained in the milky Soma-plant. *With their lips:* with the praises that they utter.

8 *Worshipper:* Sâyaṇa explains *sunvate* by *yajamânâya*, to the yajamâna or sacrificer. The more literal translation would be 'to the presser,' the man who presses out or effuses the Soma-juice.

The Ṛishi is Syûmaraśmi of the family of Bhṛigu. The metre is Jagatî in stanza 5, and Trishṭup in the rest of the hymn.

1 This stanza is obscure. According to Sâyaṇa. *vijânushaḥ* (the wise man's) is formed from *jan*, to generate, and not from *jñâ*, to

2 The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts.
Like stags the sons of Dyaus have striven onward, the sons of Aditi grown strong like pillars.

3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Sûrya;
Like mighty heroes covetous of glory, like heavenly gallants who destroy the wicked.

4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.
This your all-feeding sacrifice approaches: come all united, fraught, as 'twere, with viands.

5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;
Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.

6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,
Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.

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know:—'they are the generators (of the world) like sacrifices abounding in libations.'—Wilson. *The good Maruts' priest:* either the band of the Maruts themselves regarded as a Brahman, or a human priest specially skilled in propitiating them.

2 *This noble band of Maruts:* Prof. Ludwig suggests that *sumârutam* means here a festival held in honour of the Maruts at the end of the periodical rains, and that, after many nights, the Maruts adorn themselves for this. *Pillars:* I follow Prof. Ludwig; but the meaning of *akrâḥ* is uncertain. Professor Geldner takes it to mean 'horses,' a parallelism to stags, or antelopes. Sâyaṇa makes *na*, like, negative, and explains akrâḥ by *âkramaṇaśîlâḥ*:—'the swift-going sons of Aditi do not increase in glory,'—Wilson.

4 *This your all-feeding sacrifice approaches:* 'this manifold sacrifice comes towards you.'—Wilson.

7 He who, engaged in the rite's final duty, brings, as a man, oblation to the Maruts,
Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where gods drink Soma.
8 For these are helps adored at sacrifices, bringing good fortune by their name Âdityas.
Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

HYMN LXXVIII. Maruts.

YE by your hymns are like high-thoughted singers, skilful, inviting gods with sacrifices ;
Fair to behold, like kings, with bright adornment, like spotless gallants, leaders of the people :
2 Like fire with flashing flame, breast-bound with chains of gold, like tempest-blasts, self-moving, swift to lend your aid ;
As best of all foreknowers, excellent to guide, like Somas, good to guard the man who follows Law.
3 Shakers of all, like gales of wind they travel, like tongues of burning fires in their effulgence.
Mighty are they as warriors clad in armour, and, like the Fathers' prayers, most bounteous givers.

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7 *In the rite's final duty :* Sâyaṇa explains *udṛichi yajñe* by *yajñe samâptastutike sampûrṇe sati*, when the sacrifice has its praise perfected, when the sacrifice is complete. *As a man :* according to Prof. Ludwig, 'no longer a man,' that is, not in his human character but having become divine by worship. *Where the gods drink Soma :* he, a god himself, shall be admitted to the gods' society.

Prof. Grassmann places this hymn in his Appendix as being, in his opinion, a composite production.

The Ṛishi is Syûmaraśmi. The metre is Trishṭup in stanzas 1, 3, 4, 8, and Jagatî in the rest of the hymn.

4 Like spokes of car-wheels in one nave united, ever victorious like heavenly heroes,
Shedding their precious balm like youthful suitors, they raise their voice and chant their psalm as singers.

5 They who are fleet to travel like the noblest steeds, long to obtain the prize like bounteous charioteers,
Like waters speeding on with their precipitous floods, like omniform Angirasas with Sâma-hymns.

6 Born from the stream, like press-stones are the princes, for ever like the stones that crush in pieces;
Sons of a beauteous dame, like playful children, like a great host upon the march with splendour.

7 Like rays of Dawn, the visitors of sacrifice, they shine with ornaments as eager to be bright.
Like rivers hasting on, glittering with their spears, from far away they measured out the distances.

8 Gods, send us happiness and make us wealthy, letting us singers prosper, O ye Maruts.
Bethink you of our praise and of our friendship: ye from of old have riches to vouchsafe us.

HYMN LXXIX. Agni.

I HAVE beheld the might of this great being immortal in the midst of tribes of mortals.
His jaws now open and now shut together: much they devour, insatiately chewing.

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4 *Shedding their precious balm:* pouring out the fertilizing rain as liberally as young wooers give presents.

7 *They measured out the distances:* 'have traversed leagues.'—Wilson.

The Ṛishi is Agni Sauchîka, or Agni Vaiśvânara, or Sapti son of Vâjambhara. The metre is Trishṭup.

1 *His eyes:* according to Sâyaṇa, the eyes of Agni are the distant sun and moon, and *his head* is hidden in mens' stomachs, in the shape of the heat which enables them to digest their food. *His food*, the sticks for fuel, which are bound up into fagots.

2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses they bind with bands and hold his food together.

3 Seeking, as 'twere, his mother's secret bosom, he, like a child, creeps on through wide-spread bushes.
One he finds glowing like hot food made ready, and licking deep within the earth's recesses.

4 This holy law I tell you, Earth and Heaven: the infant at his birth devours his parents.
No knowledge of the god have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.

5 The man who quickly gives him food, who offers his gifts of oil and butter and supports him,—
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.

6 Agni, hast thou committed sin or outrage among the gods? In ignorance I ask thee.
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.

7 He, born in wood, hath yoked his horses rushing in all directions, held with reins that glitter.
The well-born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

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3 This stanza is very obscure. Agni, born from the wood of the fire-sticks, seems, as he creeps through the brushwood that he is burning, to seek entrance again into his mother's side. He then finds an old dry tree or log, which had been deeply rooted in the earth, and feeds on it as on food that has been specially prepared for him.

4 *His parents:* the two fire-sticks from which he has been produced.

6 *Hast thou committed sin?:* Art thou as voracious and destructive in heaven as thou art on earth? *Playing, not playing:* playing about the fuel, and yet earnestly intent on devouring his food. 'Sporting (here), not sporting (there).'—Wilson. *A victim: gâm:* ox or cow.

7 *The well-born friend:* Agni. *In all his limbs: parvabhiḥ:* 'with logs of wood.'—Wilson.

HYMN LXXX.

Agni.

Agni bestows the fleet prize-winning courser; Agni, the hero famed and firm in duty.
Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.

2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.
Agni impels a single man to battle, and with him rends in pieces many a foeman.

3 Agni rejoiced the ear of him who praised him, and from the waters burnt away Jarûtha.
Agni saved Atri in the fiery cavern, and made Nṛimedha rich with troops of children.

4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.

5 With songs of praise the Ṛishis call on Agni; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni: around a thousand cattle Agni wanders.

6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.

7 The Ṛibhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, most youthful god, protect the singer: win us by worship, Agni, great possessions.

The Ṛishi is Agni Sauchîka or Vaiṣvânara. The metre is Trishṭup.

3 *Jarûtha:* see VII. 1. 7, and 9. 6. *Atri:* his deliverance is ascribed to the Aṣvins in I. 112. 7, 116. 8, 117, 3, and 118. 7.

5 *Around a thousand cattle:* in the fires lighted to keep off wild beasts.

6 *Gandharva path:* sublime; that which the Gandharvas in heaven use to travel.

7 *The Ṛibhus:* or Ṛishis skilful as the Ṛibhus.

HYMN LXXXI. Viṣvakarman.

He who sate down as Hotar-priest, the Ṛishi, our father, offering up all things existing,—
He, seeking through his wish a great possession, came among men on earth as archetypal.

2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Viṣvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.

3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the sole god, producing earth and heaven, weldeth them, with his arms as wings, together.

4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.

Viṣvakarman, the omnific, is represented in this hymn as the universal Father and Generator, the creator of all things and architect of the worlds. The Ṛishi is Viṣvakarman Bhauvana or son of Bhuvana. The metre is Trishṭup.

1 *All things existing:* regarded as being contained in the offerings presented by Viṣvakarman. *Through his wish:* through his desire to create. *Archetypal:* the meaning of *prathamachhad* is uncertain. In Prof. Wilson's Translation 'inventor' is a misprint for 'investor,' that is, 'first investing Agni with the worlds,' according to Sâyaṇa's explanation. 'First appearing.'—Ludwig. 'The first worshipper.'—Wallis.

3 *Weldeth them:* cp. IV. 2. 7, and X. 72. 2. *With his arms as wings:* fanning the flame in which the matter is smelted. Prof. Ludwig thinks that whirlwinds, produced by the action of hands, feet, and wings, are intended.

4 The first half-line occurs also in X. 31. 7. *They:* the makers of the world directed by Parameṣvara.—Sâyaṇa.

5 Thine highest, lowest, sacrificial natures, and these thy midmost here, O Viṣvakarman,
Teach thou thy friends at sacrifice, O blessèd, and come thyself, exalted, to our worship.

6 Bring thou thyself, exalted with oblation, O Viṣvakarman, Earth and Heaven to worship.
Let other men around us live in folly: here let us have a rich and liberal patron.

7 Let us invoke to-day, to aid our labour, the lord of speech, the thought-swift Viṣvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

HYMN LXXXII. Viṣvakarman.

THE father of the eye, the wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extended.

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5 Or the first half-line may be rendered:—Thy sacrificial forms, the highest, lowest. *Come thyself, exalted, to our worship:* 'exhilarated, thyself offer up thyself.'—Muir. 'Do thou sacrifice to thyself delighting thyself.'—Wallis. "According to Mahîdhara the meaning is that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself."—Wilson. I have adopted Prof. Lndwig's explanation of the last clause.

6 *Bring.....to worship:* or, sacrifice to Heaven and Earth.

7 *Our labour:* the arduous work of sacrificing. 'In our conflict.'—Muir. The hymn has been translated by Dr. J. Muir, *O. S. Texts*, IV. pp. 6, 7, by Mr. Wallis, *Cosmology of the Ṛigveda*, pp. 81—83, and, partly, by Prof. F. Max Müller in his *Hibbert Lectures*, p. 293 f.

The Ṛishi is Viṣvakarman, son of Bhuvana. The metre is Trishṭup.

1 *The father of the eye:* Viṣvakarman, who made the light which enables the eye to see. *Submerged in fatness:* Sâyaṇa explains *ghṛitam* here by 'water:'—'engendered the water, (and then) these two (heaven and earth) floating (on the waters).'—Wilson.

2 Mighty in mind and power is Viṣvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they speak of One, only One, beyond the Seven Ṛishis.

3 Father who made us, he who, as Disposer, knoweth all races and all things existing,*
Even he alone, the deities' name-giver,—him other beings seek for information.

4 To him in sacrifice they offered treasures,—Ṛishis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.

5 That which is earlier than this earth and heaven, before the Asuras and gods had being,—
What was the germ primeval which the waters received where all the gods were seen together?

6 The waters, they received that germ primeval wherein the gods were gathered all together.
It rested set upon the Unborn's navel, that One wherein abide all things existing.

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2 *Most lofty Presence:* literally, the highest apparition; the highest image or object of spiritual contemplation. *Their offerings:* the offerings, or perhaps the wishes, of the Fathers, semi-personified. *The Seven Ṛishis:* the constellation Ursa Major, the seven stars of which are the great Ṛishis Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha. The meaning is that the spirits of the blest enjoy the fulfilment of all their desires beyond the starry heavens where the One Being, the great Creator, dwells.

3 *For information:* to learn who is the Supreme God; or what their several functions are.

4 *Distant, near, and lower region:* meaning, apparently, the heavenly, the earthly, and the intermediate atmosphere.

6 *The Unborn,* Aja, seems here to be identified with Viṣvakarman.

7 Ye will not find him who produced these creatures: another thing hath risen up among you.
Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are discontented.

HYMN LXXXIII. Manyu.

He who hath reverenced thee, Manyu, destructive bolt, breeds for himself forthwith all conquering energy.
Ârya and Dâsa will we conquer with thine aid, with thee the conqueror, with conquest conquest-sped.

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7 *Another thing:* meaning, according to the Commentator, 'Viśvakarman is a different entity from you who are sentient beings, who have individual consciousness, and so forth.'—See Editor's Note in Wilson's translation. Sâyaṇa "gives the general sense of the last clause [of the stanza] as "You are merely anxious for enjoyment in this world and in the next, therefore you know nothing of *Viśvakarman*," taking *ukthaśasaḥ* as implying singing hymns with a view to gaining felicity in a future state. Mahîdhara has a similar explanation: "you who are engaged in the enjoyments of this world or the next, being subject to false knowledge or ignorance, have no knowledge of the Truth."—Wilson.

With regard to this and the preceding hymn Mr. Wallis observes that they make no attempt to explain in what way the process of sacrifice could be regarded as an act of creation. We are told little more than that Viśvakarman was a primeval sacrificer and also a creator; we have no hint how to combine the two ideas into a harmonious unity. See *Cosmology of the Ṛigveda*, pp. 83, 84, and Muir, *O. S. Texts*, IV. 7, 8, where the hymn is translated and some of its difficulties are discussed. Prof. Ludwig's Commentary is especially full and valuable, and should be consulted by all students of the Veda who read German.

The Ṛishi is Manyu son of Tapas. The metre is Jagatî in stanza 1, and Trishṭup in the rest of the hymn.

1 *Manyu:* Anger, Passion, personified.

2 Manyu was Indra, yea, the god was Manyu, Manyu was Hotar, Varuṇa, Jâtavedâs.
The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.

3 Come hither, Manyu, mightier than the mighty; chase, with thy fervour for ally, our foemen.
Slayer of foes, of Vṛitra, and of Dasyu, bring thou to us all kinds of wealth and treasure.

4 For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self-existent,
Shared by all men, victorious, subduer: vouchsafe to us superior strength in battles.

5 I have departed, still without a portion, wise god! according to thy will, the mighty.
I, feeble man, was wroth with thee, O Manyu: I am myself; come thou to give me vigour.

6 Come hither, I am all thine own; advancing turn thou to me, victorious, all-supporter!
Come to me, Manyu, wielder of the thunder: bethink thee of thy friend, and slay the Dasyus.

7 Approach, and on my right hand hold thy station: so shall we slay a multitude of foemen.
The best of meath I offer to support thee: may we be first to drink thereof in quiet.

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3 *With thy fervour: tapasâ: tapas* means 'heat,' 'burning,' and, secondly, rigorous abstraction.

5 *Without a portion:* without a share in thy favours. *I am myself:* I am just what I am; a weak mortal, for whose infirmity allowance should be made. 'Being (incorporated with) my body, approach me.'—Wilson.

HYMN LXXXIV.

Manyu.

BORNE on with thee, O Manyu girt by Maruts, let
our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with
pointed arrows, sharpening their weapons.

2 Flashing like fire, be thou, O conquering Manyu,
invoked, O victor, as our army's leader.
Slay thou our foes, distribute their possessions : show
forth thy vigour, scatter those who hate us.

3 O Manyu, overcome thou our assailant : on ! break-
ing, slaying, crushing down the foemen.
They have not hindered thine impetuous vigour :
mighty, sole born ! thou makest them thy subjects.

4 Alone of many thou art worshipped, Manyu :
sharpen the spirit of each clan for battle.
With thee to aid, O thou of perfect splendour,
we will uplift the glorious shout for conquest.

5 Unyielding, bringing victory like Indra, O Manyu,
be thou here our sovran ruler.
To thy dear name, O victor, we sing praises : we
know the spring from which thou art come hither.

6 Twin-born with power, destructive bolt of thunder,
the highest conquering might is thine, subduer !
Be friendly to us in thy spirit, Manyu, O much-
invoked, in shock of mighty battle.

The Ṛishi is Manyu son of Tapas. The metre is Trishṭup in stanza 1—3, and Jagatî in the rest. I have treated all uniformly.

1 *Like flames of fire in form : agnirûpâḥ :* Homer's δέμας πυρὸς αἰθομένοιο.

3 *Sole born :* 'O thou who art without companion.'—Wilson.

5 *The spring :* the source.

7 For spoil let Varuṇa and Manyu give us the wealth of both sides gathered and collected;
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

HYMN LXXXV. Sûryâ's Bridal.

TRUTH is the base that bears the earth; by Sûrya are the heavens sustained.
By Law the Âdityas stand secure, and Soma holds his place in heaven.

2 By Soma are the Âdityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.

---

7 *For spoil:* the preservation of their own property and the seizure of their enemies' goods being regarded as a double conquest. Or *dhanam ubhayam* may mean wealth of both kinds, horses and cows.

This hymn and the preceding are to be repeated, Sâyaṇa says, at sacrifices to ensure the destruction of enemies.

The main subject of this composite hymn, which is one of the latest in the Ṛigveda, is the ceremony of marriage in general and more especially the wedding of Sûryâ, the daughter of the Sun, who is regarded as the typical bride. The various deities and deified objects, of which Soma, Sûryâ, and Marriage are the chief, are enumerated in the Index of Hymns. The Ṛishi or seer is Sûryâ.

The metre is Trishṭup in stanzas 14, 19-21, 23, 24, 26, 36, 37, 44; Jagatî in 18, 37, 43; Urobṛihatî (8 + 12 + 8 + 8) in 34; and Anushṭup in the rest of the hymn.

1 *Truth:* or reality; *satyam*, used interchangeably with *ṛitam*, the Law and Order of the universe.

2 *By Soma:* by the power of the deified Soma whose influence pervades, quickens, and supports all existence. In the second line *Soma* apparently means the Moon, but perhaps there is an allusion to the other sense also of the word. *These constellations:* the *nakshatras* or lunar mansions. 'In the centre of these stars.'—Muir.

3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.

4 Soma, concealed by covering rules, guarded by hymns in Bṛihatî,
Thou standest listening to the stones: none tastes of thee who dwells on earth.

5 When they begin to drink thee, then, O god, thou swellest out again.
Vâyu is Soma's sentinel. The month is that which shapes the years.

6 Raibhî was her dear bridal friend, and Nârâśansî led her home.
Lovely was Sûryâ's robe: she came to that which Gâthâ had adorned.

7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven when Sûryâ went unto her lord.

---

3 *Know as Soma:* know to be the Moon, regarded as the food of gods only.

4 *By hymns in Bṛihatî:* that is, by hymns in that metre. But the meaning of *bârhataiḥ* is uncertain. According to Sâyaṇa, the Bârhatas are the seven guardians of the Soma, Svâna, Bhrâja, Ânghârya, and others.

5 *Vâyu is Soma's sentinel:* the wind keeps the Soma fresh. *The month:* apparently an allusion to Soma as the Moon.

6 Soma is the deity of the preceding five stanzas. Sûryâ's Bridal is the subject of 6—17. *Raibhî, Nârâśansî,* and *Gâthâ* are sacred song and praise personified.

7 *Treasury: koṣaḥ:* meaning, probably, trousseau or bridal outfit. According to some the box or body of the chariot is intended.

8 Hymns were the cross-bars of the pole, Kurîra-metre decked the car:
The bridesmen were the Aṣvin pair: Agni was leader of the train.

9 Soma was he who wooed the maid: the groomsmen were both Aṣvins, when
The Sun-god Savitar bestowed his willing Sûryâ on her lord.

10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both steers that drew it, when Sûryâ approached her husband's home.

11 Thy steers were steady, kept in place by holy verse and Sâma-hymn:
All ear were thy two chariot wheels: thy path was tremulous in the sky.

12 Clean, as thou wentest, were thy wheels; wind was the axle fastened there.
Sûryâ, proceeding to her lord, mounted a spirit-fashioned car.

13 The bridal pomp of Sûryâ, which Savitar started, moved along.
In Maghâ days are oxen slain, in Arjunîs they wed the bride.

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8 *Decked her car:* formed its canopy. But the meaning of *opaṣaḥ* here is uncertain. '*Kurîra* metre was the thong of the whip.'—Wilson. *The bridesmen:* in I. 119. 7 and elsewhere the Aṣvins are said to be the husbands of Sûryâ. Here they are represented as the bridesmen who had asked her in marriage for Soma.

11 *All ear:* the text has *ṣrotram*, an ear, which Sâyaṇa says, means *ṣrotre*, two ears. 'The two wheels were thy ears.'—Wilson.

13 *In Maghâ days:* or in stricter accordance with the text, 'In Aghâ days,' when the moon is in the lunar mansion Maghâ. *Slain:* only on especially festive occasions, weddings for instance. 'Are whipped along.'—Wilson. *In Arjunîs:* two asterisms or lunar mansions, more commonly called Phalgunîs. *They wed the bride:* she is escorted to her husband's home.

14 When on your three-wheeled chariot, O Aṣvins, ye came as wooers unto Sûryâ's bridal,
Then all the gods agreed to your proposal: Pûshan as son elected you as fathers.

15 O ye two lords of lustre, then when ye to Sûryâ's wooing came,
Where was one chariot-wheel of yours? Where stood ye for the sire's command?

16 The Brahmans, by their seasons, know, O Sûryâ, those two wheels of thine:
One, kept concealed, those only who are skilled in highest truths have learned.

17 To Sûryâ and the deities, to Mitra and to Varuṇa,
Who know aright the thing that is, this adoration have I paid.

18 Moving in close succession by their magic power, these children twain come dancing to the sacrifice.
One of the pair beholdeth all existing things; the other ordereth seasons and is born again.

19 He, born afresh, is new and new for ever: ensign of days he goes before the Mornings.
Coming, he orders for the gods their portion. The Moon prolongs the days of our existence.

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14 *As wooers:* on behalf of Soma. *Pûshan:* here meaning Savitar. *Son* and *fathers:* intended to express close relationship and Savitar's obligation to the Aṣvins who had arranged the marriage.

15 *For the sire's command:* to receive Savitar's invitation to take part in the bridal procession. According to Sâyaṇa, 'to offer your gift.'

16 The *two wheels* are probably heaven and earth, or day and night, and the third, *one kept concealed,* is the year.

18 In this stanza and the following one, which are but loosely connected with the rest of the hymn, Sûrya represents the Sun, and Soma is the Moon.

20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kiṃsuka and Ṣalmali, light-rolling,
Bound for the world of life immortal, Sûryâ: make for thy lord a happy bridal journey.

21 Rise up from hence: this maiden hath a husband.
I laud Viṣvâvasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.

22 Rise up from hence, Viṣvâvasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.

23 Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O gods, the union of the wife and husband.

24 Now from the noose of Varuṇa I free thee, wherewith most blessèd Savitar hath bound thee.
In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.

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20 Stanzas 20—33 contain a collection of formulæ repeated when the bride mounts her chariot, while she is travelling to her husband's house, when she arrives there, and on the following morning. *This:* chariot. *Kiṃśuka:* the wood of the Butea frondosa. *Ṣalmali:* the silk-cotton tree; Salmalia malabarica. *Sûryâ:* the girl is addressed by the name of Sûryâ, the typical bride.

21 *Viṣvâvasu:* one of the Gandharvas, the protector of virgins. He is told to leave the bride who no longer needs his care, and to transfer his guardianship to some marriageable maiden who has not yet found a husband. *Fair one: vyaktâm:* 'decorated with ornaments.'—Wilson.

23 *To the wooing:* to the father, to whom the interceders are to apply for his daughter's hand on behalf of their friend, according to Sâyaṇa.

24 *The noose of Varuṇa:* the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony. See Prof. Max Müller's *Rigveda-Sanhitâ*, Vol. VI., Preface, p. 14. A noose is one of Varuṇa's usual accompaniments.

25 Hence, and not thence, I send thee free. I make thee softly fettered there,
That, bounteous Indra, she may live blest in her fortune and her sons.

26 Let Pûshan take thy hand and hence conduct thee; may the two Aṣvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady to thy gathered people.

27 Happy be thou and prosper with thy children here: be vigilant to rule thy household, in this home.
Closely unite thy body with this man, thy lord. So shall ye, full of years, address your company.

28 Her hue is blue and red: the fiend who clingeth close is driven off.
Well thrive the kinsmen of this bride: the husband is bound fast in bonds.

29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.

30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.

31 Diseases, which from various folk follow the bride's resplendent train,—
These let the holy gods again bear to the place from which they came.

---

25 *Hence and not thence:* from thy father's house and not from thy husband's.

27 *Be vigilant to rule thy household:* this is Sâyaṇa's explanation. 'Be watchful over the domestic fire.'—Wilson.

28 *Her hue:* the colour of Kṛityâ, Magic personified, a female deity or fiend.

29 *The woollen robe:* 'the garment soiled by the body.'—Wilson. *Attends her lord:* the magic, or evil spell, returns to its originator.—Ludwig.

32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.

33 Signs of good fortune mark the bride: come all of you and look at her.
Wish her prosperity, and then return unto your homes again.

34 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and not fit to eat.
The Brahman who knows Sûryâ well deserves the garment of the bride.

35 The fringe, the cloth that decks her head, and then the triply-parted robe,—
Behold the hues which Sûryâ wears: these doth the Brahman purify.

36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.

37 O Pûshan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.

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34 *This:* the bride's garment. *Not fit to eat:* no longer fit for her use. *Sûryâ:* meaning here the song of Sûryâ.

35 The meaning of *âṣasanam*, *viṣasanam*, and *adhivikartanam* is uncertain. Prof. Wilson renders these words by 'border-cloth,' 'head-cloth,' and 'divided skirt.' Prof. Weber and the St. Petersburg Lexicon explain the passage as referring to the preparation of the carcass of the animal that has been slaughtered for the festivity. According to this view the first line might be rendered:—The butchering, the cutting up, the severing of limb and joint; and for 'hues' 'forms' might be substituted.

36 The bridegroom addresses the bride.

38 For thee, with bridal train, they, first, escorted Sûryâ to her home.
Give to the husband in return, Agni, the wife with progeny.

39 Agni hath given the bride again with splendour and with ample life.
Long-lived be he who is her lord; a hundred autumns let him live.

40 Soma obtained her first of all; next the Gandharva was her lord.
Agni was thy third husband: now one born of woman is thy fourth.

41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.

42 Be ye not parted; dwell ye here; reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.

43 So may Prajâpati bring children forth to us; may Aryaman adorn us till old age come nigh.
Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.

---

38 *Thee:* Agni. *They:* the Gandharvas, according to Sâyaṇa.

40 As the typical bride Sûryâ was first married to Soma, so the young maid originally belongs to him, then to the Gandharva, as the guardian of virginity, then to Agni as the sacred fire round which she walks in the marriage ceremony, and fourthly to her human husband.—Grassmann.

42 The formulæ contained in stanzas 42—47 are repeated when the bridegroom has returned with his bride to his home, and offers sacrifice with fire. The wedded pair are addressed first, and then the bride is exhorted and blessed. Stanza 47 is spoken by the bridegroom for his wife and himself.

44 Not fierce of eye, no slayer of thy husband, bring weal to cattle, radiant, gentle-hearted;
Loving the gods, delightful, bearing heroes, bring blessing to our quadruped and bipeds.

45 O bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.

46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of thy lord, over his brothers rule supreme.

47 So may the Universal gods, so may the Waters join our hearts.
May Mâtariṣvan, Dhâtar, and Deshṭrî together bind us close.

HYMN LXXXVI. Indra.

Men have abstained from pouring juice: they count not Indra as a god
Where at the votary's store my friend Vṛishâkapi hath drunk his fill. Supreme is Indra over all.

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47 *Deshṭrî:* a female deity, not mentioned elsewhere in the Ṛig-veda. According to Sâyaṇa, *dâtrî phalânâm sarasvatî* is meant: 'the bountiful (Saraswatí).'—Wilson.

For a full account of the marriage ceremonies of the Hindûs, derived from the ritual of Brâhmans who use the Sâma-veda, see Colebrooke's *Miscellaneous Essays*, No. III., and Weber and Haas, *Indische Studien*, V. pp. 177 ff. I have relied mainly on Professor Ludwig's Commentary. Prof. Grassmann has banished the hymn to his Appendix.

The deities are Indra, his consort Indrâṇî, and Vṛishâkapi; and they are also the Ṛishis of the several stanzas ascribed to them as speakers. The metre is Pankti, consisting of five Pâdas of eight syllables each.

1 Sâyaṇa ascribes this stanza to Indra; others make Indrâṇî the speaker. Vṛishâkapi is said to have monopolized the offerings that should have been presented to Indra. *Vṛishâkapi*—literally 'the

2 Thou, Indra, heedless passest by the ill Vṛishâkapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma-juice. Supreme is Indra over all.

3 What hath he done to injure thee, this tawny beast Vṛishâkapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.

4 Soon may the hound who hunts the boar seize him and bite him in the ear,
O Indra, that Vṛishâkapi whom thou protectest as a friend. Supreme is Indra over all.

5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.
In pieces will I rend his head; the sinner's portion shall be woe. Supreme is Indra over all.

6 No dame hath ampler charms than I, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.

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strong ape,' or 'the male ape'—appears to be a sort of intermediate being between a demigod and a demon; but it is not easy to exactly determine his nature. Sâyaṇa calls him the son of Indra. He is also said to be the setting sun, and the sun who draws up vapour and irrigates with mist. According to M. Bergaigne, *La Religion Védique*, II. 270, he was a mythical sacrificer.

2 Indrâṇî blames Indra for his apathy.

3 Indra speaks. *What is the votary's foodful store?*: why should his appropriation of the worshipper's offerings make thee so angry?

4 Indrâṇî is the speaker of this stanza and of the two, or three, that follow.

5 *Kapi*: the ape; an abbreviation of Vṛishâkapi. *Hath marred the beauteous things*: according to Sâyaṇa, hath spoiled the oblations prepared for me by my worshippers. But it seems more probable that Vṛishâkapi has assaulted Indrâṇî and inflicted injuries on her person.

6 Indrâṇî speaks with pride of her voluptuous charms which incited Vṛishâkapi to his amorous assault.

7 Mother whose love is quickly won, I say what verily will be.
My breast, O mother, and my head and both my hips seem quivering. Supreme is Indra over all.

8 Dame with the lovely hands and arms, with broad hair-plaits and ample hips,
Why, O thou hero's wife, art thou angry with our Vṛishâkapi? Supreme is Indra over all.

9 This noxious creature looks on me as one bereft of hero's love.
Yet heroes for my sons have I, the Maruts' friend and Indra's queen. Supreme is Indra over all.

10 From olden time the matron goes to feast and general sacrifice.
Mother of heroes, Indra's queen, the rite's ordainer is extolled. Supreme is Indra over all.

11 So have I heard Indrâṇî called most fortunate among these dames,
For never shall her consort die in future time through length of days. Supreme is Indra over all.

12 Never, Indrâṇî, have I joyed without my friend Vṛishâkapi,
Whose welcome offering here, made pure with water, goeth to the gods. Supreme is Indra over all.

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7 This stanza is ascribed by Sâyaṇa to Vṛishâkapi. It is hardly intelligible; but, as Prof. Ludwig says, it seems to be spoken by Indrâṇî, expressing her indignation at Vṛishâkapi's audacity which makes all her body quiver with rage.

8 Indra speaks.

9 Indrâṇî speaks this and the following stanza. *Bereft of hero's love:* who has no brave husband to protect her.

10 *The matron goes to feast:* Indrâṇî means that Vṛishâkapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11 Indra speaks this and the following stanza.

13 Wealthy Vṛishâkapâyî, blest with sons and consorts of thy sons,
Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.

14 Fifteen in number, then, for me a score of bullocks they prepare,
And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.

15 Like as a bull with pointed horn, loud bellowing amid the herds,
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.

18 O Indra this Vṛishâkapi hath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.

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13 Spoken by Vṛishâkapi to his wife Vṛishâkapâyî who is said to represent the dawn, or, by others, the gloaming which follows the setting sun Vṛishâkapi.

14 Indra speaks. *Fifteen:* sacrificers; probably Vṛishâkapi and his wife, and their sons and daughters-in-law. Sâyaṇa explains differently:—'The worshippers dress for me fifteen (and) twenty bulls.'—Wilson.

15 Indrâṇî speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishâkapi.

I pass over stanzas 16 and 17, which cannot be decently translated.

18 Indrâṇî speaks, but her speech is difficult to understand. *Wild animal:* Prof. Roth conjectures 'wild ass' as the meaning of *parasvantam* here. The wild buffalo may perhaps be intended. *Dresser:* or slaughter-bench. 'A fire-place (to cook it).'—Wilson. Indrâṇî seems to speak depreciatingly of a sacrifice offered by Vṛishâkapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Prof. Ludwig thinks that Vṛishâkapi may represent the Moon whose spots are fancifully considered to be the objects mentioned by Indrâṇî.

19 Distinguishing the Dâsa and the Ârya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma-juice. Supreme is Indra over all.

20 The desert plains and steep descents, how many leagues in length they spread!
Go to the nearest houses, go unto thine home, Vṛishâkapi. Supreme is Indra over all.

21 Turn thee again Vṛishâkapi; we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.

22 When, Indra and Vṛishâkapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.

23 Daughter of Manu, Parṣu bare a score of children at a birth.
Her portion verily was bliss although her burthen caused her grief.

---

19 *I look:* with favour. *The simple votary* is the worshipper who offers his libation in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20 Vṛishâkapi appears to meditate flight into distant deserts to escape from the wrathful Indrâṇî. Indra dissuades him, and promises to reconcile Indrâṇî to him.

22 The two concluding stanzas seem to be spoken by Indrâṇî. Stanza 22 is obscure, and stanza 23 has no discoverable connexion with the rest of the hymn.

23 *Daughter of Manu:* that is, of human race. Nothing more is known of *Parṣu*. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vṛishâkapi, Indra's friend, represents Soma, and Indrâṇî the wife of Indra represents Prayer. "This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished."—See *La Religion Védique*, II. 270, 271.

HYMN LXXXVII.

Agni.

I BALM with oil the mighty Rakshas-slayer; to the most famous friend I come for shelter.
Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.

2 O Jâtavedas with the teeth of iron, enkindled with thy flame attack the demons.
Seize with thy tongue the foolish gods' adorers: rend, put within thy mouth the raw-flesh eaters.

3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
Roam also in the air, O king, around us, and with thy jaws assail the wicked spirits.

4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,
Pierce to the heart therewith the Yâtudhânas, and break their arms uplifted to attack thee.

5 Pierce through the Yâtudhâna's skin, O Agni; let the destroying dart with fire consume him.
Rend his joints, Jâtavedas, let the eater of flesh, flesh-seeking, track his mangled body.

6 Where now thou seest, Agni Jâtavedas, one of these demons standing still or roaming,
Or flying on those paths in air's mid-region, sharpen thy shaft and as an archer pierce him.

7 Tear from the evil spirit, Jâtavedas, what he hath seized and with his spears hath captured
Blazing before him strike him down, O Agni; let spotted carrion-eating kites devour him.

The hymn is addressed to Agni Rakshohâ, the Slayer of Râkshasas. The Ṛishi is Pâyu of the family of Bharadvâja. The metre is Trishṭup in stanzas 1—21, and Anushṭup in 22—25.

2 *The demons:* Yâtudhânas, explained by Sâyaṇa as = Râkshasas. See VII. 104. 15. *Foolish gods' adorers: mûradevân:* according to Sâyaṇa, a special class of evil spirits called Mûradevas because they make destruction their sport.

5 *The eater of flesh:* the wolf or other carnivorous animal.

8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,
Him grasp, O thou most youthful, with thy fuel: to the man-seer's eye give him as booty.

9 With keen glance guard the sacrifice, O Agni: thou sage, conduct it onward to the Vasus.
Let not the fiends, O man-beholder, harm thee burning against the Râkshasas to slay them.

10 Look on the fiend 'mid men, as man-beholder: rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni; the Yâtudhâna's root destroy thou triply.

11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures holy Order.
Loud roaring with thy flame, O Jâtavedas, crush him and cast him down before the singer.

12 Lend thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.
With light celestial in Atharvan's manner burn up the fool who ruins truth with falsehood.

13 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,

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8 *The man-seer* here is either Agni himself or Sûrya the Sun.

9 *To the Vasus:* to the gods to whom the oblations are made. Sâyaṇa explains *vasubhyaḥ* here by *vasûnâmarthâya*:—'to (the acquisition of) riches.'—Wilson.

10 *His three extremities:* his three heads, according to Sâyaṇa. 'Kopf und Schultern,' head and shoulders:—Grassmann. *Root:* meaning his feet. *Triply:* used vaguely, to correspond with the three upper extremities. 'Cut off the triple foot of the *Yátudhána*.'—Wilson.

12 *Hoof-armed:* striking with the hoof. According to Sâyaṇa, 'having nails like hoofs.' *In Atharvan's manner:* like Atharvan, the ancient priest who is said to have been the first who obtained fire.

13 *The pair:* the married pair; perhaps the sacrificer and his wife. The Ṛishi prays that every hasty word that may have been uttered by pious people in their anger may be used as a weapon to wound the Yâtudhâna.

Each arrowy taunt sped from the angry spirit,—
pierce to the heart therewith the Yâtudhânas.

14 With fervent heat exterminate the demons; destroy
the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze
and destroy the insatiable monsters.

15 May gods destroy this day the evil-doer: may each
hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Viṣva's
net enclose the Yâtudhâna.

16 The fiend who smears himself with flesh of cattle,
with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,—
tear off the heads of such with fiery fury.

17 The cow gives milk each year, O man-regarder: let
not the Yâtudhâna ever taste it.
If one would glut him with the biestings, Agni,
pierce with thy flame his vitals as he meets thee.

18 Let the fiends drink the poison of the cattle; may
Aditi cast off the evil-doers.
May the god Savitar give them up to ruin, and be
their share of plants and herbs denied them.

19 Agni, from days of old thou slayest demons: never
shall Râkshasas in fight o'ercome thee.
Burn up the foolish ones, the flesh-devourers: let
none of them escape thine heavenly arrow.

20 Guard us, O Agni, from above and under, protect
us from behind us and before us;
And may thy flames, most fierce and never wasting,
glowing with fervent heat, consume the sinner.

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15 *Viṣva's net:* the noose of the all-pervading Agni.

18 *The poison of the cattle:* if they drink milk, let it poison them. According to Sâyaṇa, let them drink the poison of the cattle (which is kept in the house), meaning perhaps some poisonous ointment used for external application only.

21 From rear, from front, from under, from above us,
O king, protect us as a sage with wisdom.
Guard to old age thy friend, O friend, eternal: O
Agni, as immortal, guard us mortals.

22 We set thee round us as a fort, victorious Agni, thee a sage,
In conquering colour day by day, destroyer of our treacherous foes.

23 Burn with thy poison turned against the treacherous brood of Râkshasas,
O Agni, with thy shapened glow, with lances armed with points of flame.

24 Burn thou the paired Kimîdins, burn, Agni, the Yâtudhâna pairs.
I sharpen thee, infallible, with hymns. O sage, be vigilant.

25 Shoot forth, O Agni, with thy flame: demolish them on every side.
Break thou the Yâtudhâna's strength, the vigour of the Râkshasa.

HYMN LXXXVIII. Agni.

Dear, ageless sacrificial drink is offered in light-discovering, heaven-pervading Agni.
The gods spread forth through his celestial nature, that he might bear the world up and sustain it.

2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.
The deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.

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24 *Kimîdins:* treacherous and malevolent spirits. See VII. 104. 2, Note.

The deities are Agni Vaiśvânara and Sûrya. The Ṛishi is Mûrdhanvân of the family of Angiras, or of the family of Vâmadeva. The metre is Trishṭup.

1 *Sacrificial drink:* 'swelling oblation,' according to Prof. Pischel.

3 Inspired by gods who claim our adoration, I now will laud eternal lofty Agni,
Him who hath spread abroad the earth with lustre, this heaven, and both the worlds, and air's mid region.

4 The earliest priest whom all the gods accepted, and chose him, and anointed him with butter,
He swifty made all things that fly, stand, travel, all that hath motion, Agni Jâtavedâs.

5 Because thou, Agni, Jâtavedas, stoodest at the world's head with thy refulgent splendour,
We sent thee forth with hymns and songs and praises: thou filledst heaven and earth, god meet for worship.

6 Head of the earth is Agni in the night-time; then, as the Sun, at morn springs up and rises.
Then to his task goes the prompt priest foreknowing the wondrous power of gods who must be honoured.

7 Lovely is he who, kindled in his greatness, hath shone forth, seated in the heavens, refulgent.
With resonant hymns all gods who guard our bodies have offered up oblation in this Agni.

8 First the gods brought the hymnal into being; then they engendered Agni, then oblation.
He was their sacrifice that guards our bodies: him the heavens know, the earth, the waters know him.

9 He, Agni, whom the gods have generated, in whom they offered up all worlds and creatures,
He with his bright glow heated earth and heaven, urging himself right onward in his grandeur.

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5 *We sent thee forth:* the Ṛishi glorifies the power of the priests who made Agni their messenger to the gods.

6 Agni at dawn becomes Sûrya or the Sun-god who when he sets again becomes Agni.

9 *All worlds and creatures:* proleptically: meaning that the oblation offered by the gods was destined to produce the universe.—Ludwig. According to Sâyaṇa:—'in whom all beings have offered oblations;' but it is clear that the oblations of the gods are intended.

10 Then by the laud the gods engendered Agni in heaven, who fills both worlds through strength and vigour.
They made him to appear in threefold essence: he ripens plants of every form and nature.

11 What time the gods, whose due is worship, set him as Sûrya, son of Aditi, in heaven,
When the pair, ever wandering, sprang to being, all creatures that existed looked upon them.

12 For all the world of life the gods made Agni Vaiṣvânara to be the days' bright banner,—
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.

13 The wise and holy deities engendered Agni Vaiṣvânara whom age ne'er touches,
The ancient star that wanders on for ever, lofty and strong, the lord of what we worship.

14 We call upon the sage with holy verses, Agni Vaiṣvânara the ever-beaming,
Who hath surpassed both heaven and earth in greatness: he is a god below, a god above us.

15 I have heard mention of two several pathways, ways of the Fathers and of gods and mortals.
On these two paths each moving creature travels, each thing between the father and the mother.

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10 *Through strength and vigour:* *ṣaktibhiḥ:* 'by his functions:'—Wilson. *In threefold essence:* or in three conditions, or places, as the Sun, lightning, and terrestrial fire.

11 *The pair:* the sun and moon. According to Sâyaṇa, Ushas and Sûrya.

13 *The lord of what we worship:* the meaning of *yakshasya* is uncertain. Sâyaṇa explains it by *pûjyasya devasya*, of the adorable god. 'The observer of what is firm.'—Ludwig. 'The lord of meteors.'—Grassmann.

14 *Below:* on earth.

15 *Two several pathways:* the way to the other world and the way back to the earth. *The father and the mother:* heaven and earth.

16 These two united paths bear him who journeys born from the head and pondered with the spirit.
He stands directed to all things existing, hasting, unresting in his fiery splendour.

17 Which of us twain knows where they speak together, upper and lower of the two rite-leaders?
Our friends have helped to gather our assembly. They came to sacrifice; who will announce it?

18 How many are the Fires and Suns in number? What is the number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.

19 As great as is the fair-winged Morning's presence to him who dwells beside us, Mâtariṣvan!
Is what the Brâhman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX. Indra.

I WILL extol the most heroic Indra who with his might forced earth and sky asunder;
Who hath filled all with width as man's upholder, surpassing floods and rivers in his greatness.

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16 *Him who journeys:* Agni. *From the head:* of the world. From Âditya, the head or chief of all existence, according to Sâyaṇa.

17 *Us twain:* Agni and the Ṛishi. *Upper and lower:* according to Sâyaṇa, the upper fire is Vâyu and the lower is terrestrial Agni. *Who will announce it?:* Agni alone will make the sacrifice known to the gods.

19 *Morning's presence:* the light of Dawn which spreads over heaven and earth. *Him who dwells beside us:* the yajamâna, or institutor of the sacrifice.—Ludwig. *Below the Hotar:* below the regular Hotar-priest. Sâyaṇa explains this stanza differently:—'As long, Mâtariṣvan, as the swiftly-moving (nights) cover the face of the dawn, (so long) the *Brâhman*, the inferior sitting down (to perform the work) of the *Hotṛi*, approaching the sacrifice supports (the ceremony).'—Wilson.

The Ṛishi is Reṇu of the family of Viṣvâmitra. The metre is Trishṭup.

1 *With width:* with his own extended magnitude. 'With radiance.'—Wilson.

2 Sûrya is he: throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,
Like a stream resting not but ever active: he hath destroyed, with light, the black-hued darkness.

3 To him I sing a holy prayer, incessant, new, matchless, common to the earth and heaven,
Who marks, as they were backs, all living creatures: ne'er doth he want a friend, the noble Indra.

4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.

5 Rousing with draughts, the shaker, rushing onward, impetuous, very strong, armed as with arrows
Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.

6 Soma hath flowed to him whom naught can equal, the earth, the heavens, the firmament, the mountains,—
When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.

7 As an axe fells the tree so he slew Vṛitra, brake down the strongholds and dug out the rivers.
He cleft the mountain like a new-made pitcher. Indra brought forth the kine with his companions.

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2 *Sûrya is he:* Indra seems to be identified with the Sun whose course he directs. According to Sâyaṇa, *sûryaḥ* here = *suvîryaḥ*, heroic.

3 *Incessant:* or unerring, that is, in strict accordance with the rules of the ritual. *As they were backs:* as if they were horses or oxen, the length and shape of whose backs must be carefully considered in forming a judgment of their worth.

5 Prof. Wilson observes:—"This verse is obscure, partly because the words are unusual, partly because there is a confusion between *Indra* and *Soma*." *Deceive not Indra:* he will not accept any substitutes: he will have nothing but the genuine Soma-plant and its juice.

7 *His companions:* the Maruts, who assisted him in performing his exploit.

8 Wise art thou, punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty law of Varuṇa and Mitra.

9 Men who lead evil lives, who break agreements, and injure Varuṇa, Aryaman, and Mitra,—
Against these foes, O mighty Indra, sharpen, as furious death, thy bull of fiery colour.

10 Indra is sovran lord of Earth and Heaven, Indra is lord of waters and of mountains.
Indra is lord of prosperers and sages: Indra must be invoked in rest and effort.

11 Vaster than days and nights, giver of increase, vaster than firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.

12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra,
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.

13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.
Yearning with love both worlds approached, the waters waited on Indra when he first had being.

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8 *Punisher of guilt:* here Indra is said to discharge the duties which in more ancient hymns are ascribed to Agni and to Mitra and Varuṇa.

9 *Thy bull:* thy thunderbolt.

10 *In rest and effort:* 'for the acquirement and preservation of wealth.—Wilson.

13 *The moons:* or, the months. *Waited on Indra:* as the representative of the Sun, the originator of all life.—Ludwig.

14 Where was the vengeful dart when thou, O Indra, clavest the demon ever bent on outrage ?
When fiends lay there upon the ground extended like cattle in the place of immolation ?

15 Those who are set in enmity against us, the Ogaṇas, O Indra, waxen mighty,—
Let blinding darkness follow those our foemen, while these shall have bright shining nights to light them.

16 May plentiful libations of the people, and singing Ṛishis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.

17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.
Singing with love, may we the Viṣvâmitras win daylight even now through thee, O Indra.

18 Call we on Maghavan, auspicious Indra. best hero in the fight where spoil is gathered,
The strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

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14 *Fiends: mitrakruvaḥ:* the exact meaning of the word is uncertain. Prof. Ludwig takes it as a genitive case: 'What time they lay there on the earth extended like oxen in a demon's place of slaughter.'

15 *Ogaṇas:* probably the name of some hostile clan. According to Sâyaṇa, enemies assembled in numbers. *These:* us and our friends here.

16 *All those who praise thee:* all other worshippers.

18 This is the concluding stanza of several hymns of the Viṣvâmitras. See III. 30. 22; 31. 22; 32. 17; 34. 11, 35. 11; 36. 11.

HYMN XC.

Purusha.

A THOUSAND heads had Purusha, a thousand eyes, a thousand feet.
He covered earth on every side, and spread ten fingers' breadth beyond.
2 This Purusha is all that yet hath been and all that is to be;
The lord of immortality which waxes greater still by food.

The Ṛishi is Nârâyaṇa. The metre is Trishṭup in stanza 16, and Anushṭup in the rest of the hymn.

1 *Purusha*, embodied spirit, or Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated beings, is said to have *a thousand*, that is, innumerable, *heads*, *eyes*, and *feet*, as being one with all created life. *Ten fingers' breadth beyond*: "All that seems to be intended is that the supreme soul, having animated the universe, is moreover present in man, either in a minute form or of definite dimensions."—Wilson.

2 The second line is explained in various ways. The meaning of the words seems to be: he is lord of immortality or the immortal world of the gods, which grows greater by food, that is, by the sacrificial offerings of men. According to Sâyaṇa: he is the lord or distributor of immortality because he becomes the visible world in order that living beings may obtain the fruits of their actions and gain *moksha* or final liberation from their bonds, 'he is also the lord of immortality; for he mounts beyond (his own condition) for the food (of living beings).'—Wilson. Colebrooke translates the line:—'he is that which grows by nourishment, and he is the distributor of immortality.' Dr. Muir renders it by:—'He is also the lord of immortality, since by food he expands.' According to the paraphrase in the *Bhâgavata Purâṇa*, the meaning of the last clause is: 'since he hath transcended mortal nutriment.' Prof. Ludwig's version is: 'auch über die unsterblichkeit gebietend, [da er,] was durch speise [ist,] weit überragt,' ruling also over immortality, [since he] far transcends what [exists] through food; but in his Commentary a somewhat different explanation is given. 'Ruling over immortality, he was all that grows by food.'—Peterson.

3 So mighty is his greatness; yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths eternal life in heaven.
4 With three-fourths Purusha went up: one-fourth of him again was here.
Thence he strode out to every side over what eats not and what eats.
5 From him Virâj was born; again Purusha from Virâj was born.
As soon as he was born he spread eastward and westward o'er the earth.
6 When gods prepared the sacrifice with Purusha as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.

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3 *Eternal life: amṛitam:* immortality, or the immortal gods.

4 *Over what eats not and what eats:* over animate and inanimate creation. According to Sâyaṇa and Mahîdhara, over both classes of created things, those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as gods, men, and lower animals, and those who are incapable thereof, such as mountains and rivers—*chetanam,* or conscious, and *achetanam,* or unconscious, creation.

5 *From him:* or, from that, the 'one-fourth' mentioned in stanzas 3 and 4. *Virâj,* or, in the nominative form, Virâṭ, is said to have come, in the form of the mundane egg, from Âdi-Purusha, the primeval Purusha, or presiding Male or Spirit, "who then entered into this egg, which he animates as its vital soul or divine principle." Or Virâj may 'be the female counterpart of Purusha as Aditi of Daksha in X. 72. 4, 5.' See Dr. Muir's exhaustive Note on this passage, *O. S. Texts,* V. pp. 379, 380; and Wallis, *Cosmology of the Ṛigveda,* p. 87. *Eastward and westward:* or, before and behind.

6 *The sacrifice: mânasam yajñam,* a mental or imaginary sacrifice, according to Sâyaṇa.

7 They balmed as victim on the grass Purusha born in earliest time.
With him the deities and all Sâdhyas and Ṛishis sacrificed.

8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals both wild and tame.

9 From that great general sacrifice Ṛichas and Sâma-hymns were born:
Therefrom the metres were produced, the Yajus had its birth from it.

10 From it were horses born, from it all creatures with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.

11 When they divided Purusha how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?

12 The Brâhman was his mouth, of both his arms was the Râjanya made.
His thighs became the Vaiṣya, from his feet the Ṣûdra was produced.

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7 *On the grass:* on the sacred grass used in sacrifices. *Sâdhyas:* a class of celestial beings, probably ancient divine sacrificers.

8 *The dripping fat:* 'the mixture of curds and butter.'—Wilson. *He:* or, it; the sacrificed victim Purusha, or the sacred clarified butter. *The creatures of the air: vâyavyân:* 'those animals over whom Vâyu presides.'—Wilson.

9 *Metres:* or spells and incantations. *The Yajus:* the Yajur-veda.

12 Râjanya: the second or Kshatriya caste, the regal and military class. *Vaiṣya:* the husbandman; he whose business is agriculture and trade. *Ṣûdra:* the labourer. The Brâhman is called the mouth of Purusha, as having the special privilege, as a priest, of addressing the gods in prayer. The arms of Purusha became the Râjanya, the

13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vâyu from his breath.

14 Forth from his navel came mid-air; the sky was fashioned from his head;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

15 Seven fencing-logs had he, thrice seven layers of fuel were prepared,
When the gods, offering sacrifice, bound, as their victim, Purusha.

---

prince and soldier who wields the sword and spear. His thighs, the strongest parts of his body, became the agriculturist and tradesman, the chief support of society; and his feet, the emblems of vigour and activity, became the Ṣûdra or labouring man on whose toil and industry all ultimately rests. This is the only passage in the Ṛigveda which enumerates the four castes.

15 *Fencing-logs:* guards, frames, or pieces of wood laid round a sacrificial fire to keep it together. Sâyaṇa explains *paridhayaḥ* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the Sun. Mahîdhara says that the seven oceans may be intended.

This pantheistic hymn, which is generally called the Purusha-sûkta, is of comparatively recent origin, and appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, *O. S. Texts*, I. pp. 6—11, and V. 368—377, and Prof. Max Müller, *Ancient Sanskrit Literature*, pp. 570 *f.* The hymn has also been translated by Colebrooke, *Miscellaneous Essays*, pp. 167, 168; by Wallis, *Cosmology of the Ṛigveda*, pp. 87, 88; and by Professor Peterson, *Hymns from the Ṛigveda*, pp. 289, 290; also by Burnouf, *Bhâgavata Purâna*, Preface to Vol. I., and by Professor Weber, *Indische Studien*, IX. p. 5. Professor Grassmann's Translation in his Appendix to Vol. II., and Professor Ludwig's Translation and Commentary should be consulted.

16 Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances.
The mighty ones attained the height of heaven, there where the Sâdhyas, gods of old, are dwelling.

HYMN XCI.

Agni.

BRISK, at the place of Iḷâ, hymned by men who wake our own familiar friend is kindled in the house;
Hotar of all oblation, worthy of our choice, lord, beaming, trusty friend to one who loveth him.
2 He, excellent in glory, guest in every house, finds like a swift-winged bird a home in every tree.
Benevolent to men, he scorns no living man: friend to the tribes of men he dwells with every tribe.
3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art lord of all good things, of all the treasures that the heavens and earth produce.
4 Foreknowing well, O Agni, thou in Iḷâ's place hast occupied thy regular station balmed with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.

The Ṛishi is Aruṇa, son of Vitihavya. The metre is Triṣhṭup in stanza 15, and Jagatî in the rest of the hymn.

1 *The place of Iḷâ:* the shrine where clarified butter is poured upon the fire. *Our own familiar friend: damûnâs:* Agni, the friend of the house.

2 *Swift-winged bird:* or, bird of prey. 'Hunter, according to Prof. Ludwig.

5 Thy glories are, as lightnings from the rainy cloud, marked, many-hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.

6 Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life.
So in like manner do the forest trees and plants bear him within them and produce him evermore.

7 When, sped and urged by wind, thou spreadest thee abroad swift piercing through thy food according to thy will,
Thy never-ceasing blazes, longing to consume, like men on chariots, Agni, strive on every side.

8 Agni, the Hotar-priest who fills the assembly full, waker of knowledge, chief controller of the thought,—
Him, yea, none other than thyself, doth man elect at sacrificial offerings great and small alike.

9 Here, Agni, the arrangers, those attached to thee, elect thee as their priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer thee entertainment, piously inclined.

10 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering priest: thou art the Brahman, lord and master in our home.

---

6 Agni is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth by attrition.

8 *Great and small:* with Soma or without it.

9 *The arrangers:* priests who order and conduct the sacrificial ceremonies.

10 Agni discharges the duties of the seven chief priests, officiating as Hotar, Potar, Neshṭar, Agnîdh, Praśâstar, Adhvaryu, and Brahman. See II. 1. 2, where this stanza originally occurs.

11 When mortal man presents to thee immortal god, Agni, his fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messenger, callest the gods and orderest the sacrifice.

12 From us these hymns in concert have gone forth to him, these holy words, these Ṛichas, songs and eulogies,
Eager for wealth, to Jâtavedâs fain for wealth: when they have waxen strong they please their strengthener.

13 This newest eulogy will I speak forth to him, the ancient one who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well-dressed matron clings about her lord.

14 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,—
To Agni, Soma-sprinkled, drinker of sweet juice, disposer, with my heart I bring a fair hymn forth.

15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth, strength-winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

HYMN XCII. Viśvedevas.

I PRAISE your charioteer of sacrifice, the lord of men, priest of the tribes, refulgent, guest of night.
Blazing amid dry plants, snatching amid the green, the strong, the holy herald hath attaind to heaven.

---

11 *Callest the gods:* 'sayest the formulæ.'—Ludwig.

12 *Ṛichas:* verses of praise.

The Ṛishi is Śâryâta, son of Manu. The metre is Jagatî.

2 Him, Agni, gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the grandson of the red, like the swift ray of light, the household priest of Dawn.

3 Yea, we discriminate his and the niggard's ways: his branches evermore are sent forth to consume.
When his terrific flames have reached the immortals' world, then men remember and extol the heavenly folk.

4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuṇa, Indra, Mitra were of one accord, and Savitar and Bhaga, lords of holy might.

5 Onward, with ever-roaming Rudra, speed the floods: over Aramati the mighty have they run.
With them Parijman, moving round his vast domain, loud bellowing, bedews all things that are within.

6 The active Rudras, Maruts visiting all men, falcons of Dyaus, home-dwellers with the Asura,—
Varuṇa, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving gods.

---

2 *Completes the sacrifice:* or, fills the assembly full. *Grandson of the red:* 'son of the brilliant Vâyu.'—Wilson. Sprung from his own red glow, one fire being kindled from another.

3 *Men remember:* because then their prayers are granted.

5 *Aramati:* the earth.—Sâyaṇa. *Parijman:* 'the circumambient (Indra).'—Wilson.

6 *The Asura:* Dyaus himself.

7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very strong one's strength;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.

8 Even the Sun's bay coursers hath he held in check: each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.

9 With humble adoration show this day your song of praise to mighty Rudra, ruler of the brave:
With whom, the eager ones, going their ordered course, he comes from heaven self-bright, auspicious, strong to guard.

10 For these have spread abroad the fame of human kind, the Bull Bṛihaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhṛigus were esteemed of all as gods.

11 For these, the earth and heaven with their abundant seed, four-bodied Narâśansa, Yama, Aditi,
God Twashṭar wealth-bestower, the Ṛibhukshaṇas, Rodasî, Maruts, Vishṇu, claim and merit praise.

12 And may he too give ear, the sage, from far away, the Dragon of the Deep, to this our yearning call.

---

7 Worshippers are rewarded in heaven for the hymns and prayers with which they have strengthened and armed Indra for his great deeds.

9 *With whom:* the Maruts.

10 *Soma's brotherhood:* all gods who are entitled to drink Soma-juice. *Made men sure:* gave them assurance of obtaining what they asked.

11 *Four-bodied Narâśansa:* Agni provided with four fires, or complete in all his parts. *Ṛibhukshaṇas:* Ṛibhus. *Rodasî:* mother of the Maruts.

12 *The Dragon of the Deep:* Ahirbudhnya, regent of the sea of air.

Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.

13 Dear to all gods, may Pûshan guard the ways we go, the Waters' child and Vâyu help us to success.
Sing lauds for your great bliss to Wind, the breath of all: ye Aṣvins prompt to hear, hear this upon your way.

14 With hymns of praise we sing him who is throned as lord over these fearless tribes, the self-resplendent one.
We praise Night's youthful lord benevolent to man, the foeless one, the free, with all celestial Dames.

15 By reason of his birth here Angiras first sang: the pressing-stones upraised beheld the sacrifice—
The stones through which the sage became exceeding vast, and the sharp axe obtains in fight the beauteous place.

HYMN XCIII.

Viṣvedevas.

MIGHTY are ye, and far-extended, Heaven and Earth: both worlds are evermore to us like two young dames.
Guard us thereby from stronger foe; guard us hereby to give us strength.

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13 *The Waters' child:* Agni, born as lightning from the clouds.

14 *The self-resplendent one:* Agni. *Night's youthful lord:* the Moon. *Celestial Dames:* the lunar asterisms.

15 *The sage:* Indra, according to Sâyaṇa. *Sharp axe:* the thunderbolt. The meaning of this stanza is obscure.

The Ṛishi is said to be Tânva, son of Pṛithu. The metre is Anushṭup in stanzas 2, 3, 13; Aksharapankti (40 syllables, dactyls and spondees) in 9; Nyankusârinî (8 + 12 + 8 + 8) in 11; Purastâdbṛihatî (12 + 8 + 8 + 8) in 15; and Prastârapankti (12 + 12 + 8 + 8) in the rest of the hymn.

1 *Thereby.....hereby:* literally 'by those'.....'by these.' Sâyaṇa supplies *pâlanaiḥ*, protections, in both cases. The former may refer to their magnitude, and the latter to their gentle feminine nature.

2 In each succeeding sacrifice that mortal honoureth the gods,
He who, most widely known and famed for happiness, inviteth them.
3 Ye who are rulers over all, great is your sovran power as gods.
Ye all possess all majesty: all must be served in sacrifice.
4 These are the joyous kings of immortality, Parijman, Mitra, Aryaman, and Varuṇa.
What else is Rudra, praised of men? the Maruts, Bhaga, Pûshaṇa?
5 Come also to our dwelling, lords of ample wealth, common partakers of our waters, Sun and Moon,
When the great Dragon of the Deep hath settled down upon their floors.
6 And let the Aṣvins, lords of splendour, set us free,—both gods, and, with their laws, Mitra and Varuṇa.
Through woes, as over desert lands, he speeds to ample opulence.
7 Yea, let the Aṣvins twain be gracious unto us, even Rudras, and all gods, Bhaga, Rathaspati;
Parijman, Ṛibhu, Vâja, O lords of all wealth Ṛibhukshaṇas.

---

4 *Immortality:* or, the immortal world. *Parijman:* Vâyu. *What else:* that is, Rudra is also one of these kings.

5 *Waters:* libations of Soma-juice. Sâyaṇa explains *naktam* by *râtrau*, 'by night.' It is, as Prof. Ludwig has pointed out, a shortened form of *nakshtam*, 'come ye.' *Upon their floors:* 'in their company in the firmamental (clouds).'—Wilson. The meaning is obscure.

6 *He:* the sacrificer whom these gods protect.

7 *Rathaspati:* the guardian of war-chariots. *Ṛibhukshaṇas:* Ṛibhus.

8 Prompt is Ṛibhukshan, prompt the worshipper's strong drink: may thy fleet bay steeds, thine who speedest on, approach.
Not man's but god's is sacrifice whose psalm is unassailable.

9 O god Savitar, harmed by none, lauded, give us a place among wealthy princes.
With his car-steeds at once hath our Indra guided the reins and the car of these men.

10 To these men present here, O Heaven and Earth, to us grant lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for victory.

11 This speaker, Indra—for thou art our friend—wherever he may be, guard thou, victor! for help, ever for help:
Thy wisdom, Vasu! prosper him.

12 So have they strengthened this mine hymn which seems to take its bright path to the Sun, and reconciles the men:
Thus forms a carpenter the yoke of horses, not to be displaced.

13 Whose chariot-seat hath come again laden with wealth and bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes ranged for fight.

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8 *Ṛibhukshan:* 'the mighty (Indra).'—Wilson.

9 *With his car-steeds:* with us priests, who draw the chariot of sacrifice.

12 *So have they strengthened:* 'May (the priests) strengthen.'—Wilson. *The yoke:* as the yoke keeps a pair of horses together so the hymn addressed to the gods reconciles worshippers and fills them with like feelings of devotion.

13 *Piercing ends:* of the axle, which pass through the naves.

14 This to Duḥśîma Pṛithavâna have I sung, to Vena, Râma, to the nobles, and the king.
They yoked five hundred, and their love of us was famed upon their way.

15 Besides, they showed us seven-and-seventy horseshere.
Tânva at once displayed his gift, Pârthya at once displayed his gift, and straightway Mâyava showed his.

HYMN XCIV. Press-stones.

LET these speak loudly forth; let us speak out aloud: to the loud speaking Pressing-stones address the speech;
When, rich with Soma-juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.

2 They speak out like a hundred, like a thousand men: they cry aloud to us with their green-tinted mouths,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.

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14 *Duḥśîma Pṛithavâna, Vena,* and *Râma* were Maghavans or wealthy institutors of sacrifices. *To the king: asure:* to the Asura, lord or chief. *Five hundred:* horses or chariots.

15 *Horses:* there is no substantive in the text. Sâyaṇa supplies *gavâm,* cows. These horses, or cows, were presented to the priests. *Tânva, Pârthya,* and *Mâyava* are patronymics which do not occur again in the Ṛigveda.

Professor Ludwig thinks that a quarrel had arisen between the Maghavans or nobles (stanza 14) and the Viśas or people (stanza 9), and that the priests, who had reconciled the two parties, were presented with the chariots which had been prepared for battle. See stanza 13, in which, according to this explanation, *na* should be rendered by 'and not' instead of 'as 'twere.' The hymn, which is difficult and in parts almost unintelligible, is placed by Prof. Grassmann in his Appendix.

The Ṛishi is Arbuda, the Serpent, son of Kadrû. The metre is Trishṭup in stanzas 5, 7, 14, and Jagatî (which I have followed in all stanzas) in the rest of the hymn.

2 *Hotar:* '(Agni) the invoker (of the gods).'—Wilson. Or the human Hotar-priest may be intended.

3 Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared.
As they devour the branch of the red-coloured tree, these, the well-pastured Bulls, have uttered bellowings.

4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them, making the earth reëcho with their ringing sound.

5 The Eagles have sent forth their cry aloft in heaven; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fixt place they sink, and, splendid as the Sun, effuse their copious stream.

6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot-poles.
When they have bellowed, panting, swallowing their food, the sound of thier loud snorting is like that of steeds.

7 To these who have ten workers and a tenfold girth, to these who have ten yoke-straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car-poles, ten when they are yoked.

8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.

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3 *Red-coloured tree:* the Soma-plant.
4 *The sisters:* the fingers.
5 *The Eagles:* the rapidly moving press-stones.
7 *Ten workers:* the fingers of both hands.

They have been first to drink the flowing Soma-juice,
first to enjoy the milky fluid of the stalk.

9 These Soma-eaters kiss Indra's bay-coloured steeds:
draining the stalk they sit upon the ox's hide.
Indra when he hath drunk Soma-meath drawn by them,
waxes in strength, is famed, is mighty as a bull.

10 Strong is your stalk; ye, verily, never shall be harmed: ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth,
his in whose sacrifice, O Stones, ye find delight.

11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death,
Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.

12 Your fathers, verily, stand firm from age to age:
they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.

13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.

14 They have raised high their voice for juice, for sacrifice, striking the mother earth as though they danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

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9 *The ox's hide:* spread underneath to catch and hold the droppings.

12 *Your fathers:* the mountains from which you came.

14 *Striking the mother earth:* 'earth' is not in the text:—'they made a noise like (children) at play, striking their mother.'—Wilson. I have followed Prof. Ludwig's explanation.

HYMN XCV. Urvaśî. Purûravâs.

Ho there, my consort! Stay, thou fierce-souled lady,
and let us reason for awhile together.
Such thoughts as these of ours, while yet unspoken
in days gone by have never brought us comfort.

2 What am I now to do with this thy saying? I have
gone from thee like the first of Mornings.
Purûravas, return thou to thy dwelling: I, like the
wind, am difficult to capture.

3 Like a shaft sent for glory from the quiver, or swift
steed winning cattle, winning hundreds,
The lightning seemed to flash, as cowards planned it.
The minstrels bleated like a lamb in trouble.

The hymn is a dialogue between Purûravâs and Urvaśî, and they are severally the Ṛishis of the stanzas which they speak. The metre is Trishṭup. The dialogue, which is sometimes almost unintelligible, contains the germs of a legend which is related in the *Śatapatha Brâhmaṇa*, reappears in the *Mahâbhârata* and *Purâṇas*, and forms the plot of the well-known drama, *Vikramorvaśî*, or *The Hero and the Nymph*. According to this legend, Urvaśî, an Apsaras or Nymph of heaven, has been banished to earth where she consents to live with King Purûravâs on condition that he takes care of her two pet rams, and that she never sees him unclothed. She lives with Purûravâs for four years, when the Gandharvas or heavenly minstrels resolve to bring her back. They steal one of the rams by night. Purûravâs springs from his bed; the Gandharvas send on him a flash of magic lightning, and Urvaśî sees her husband naked. One of the conditions of the continuance of their union is broken, and the nymph instantly vanishes. Purûravâs meets her afterwards and in vain implores her to return. At last she relents, and in due time a son is born to them. These are the main outlines of a somewhat variously told story.

1 Purûravâs speaks, when he has met Urvaśî again after her sudden departure.

2 Urvaśî replies.

3 Purûravâs speaks, reminding her of the circumstances in which she vanished. "Yes," he says, "thou wentest from me with the speed of an arrow or a racer. The cowardly Gandharvas deluded us. They bleated like a lamb to make us think that one of thy pets was in pain or danger, and then, by a flash of factitious lightning, made me visible to thee in my nakedness."

4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.

5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Purûravas, I yielded: so wast thou king, O hero, of my body.

6 The maids Sujûrṇi, Śreṇi, Sumne-âpi, Charaṇyu, Granthinî, and Hradechakshus,—
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.

7 While he was born the Dames sate down together, the Rivers with free kindness gave him nurture;
And then, Purûravas, the gods increased thee for mighty battle, to destroy the Dasyus.

8 When I, a mortal, wooed to mine embraces these heavenly nymphs who laid aside their raiment,
Like timid does they fled from me in terror, like chariot horses when the car has touched them.

---

4 *Life and riches:* meaning, perhaps, as Prof. Ludwig suggests, the future grandson. *The near dwelling:* her father-in-law's house, where she spent much of her time. *Her lover:* her husband Purûravâs.

This stanza and the next are spoken by Urvaśî.

6 This stanza is ascribed by Sâyaṇa to Purûravâs, who mentions the names of the Apsarasas who were the companions of Urvaśî after her flight. They are compared to red kine, meaning, perhaps, bright flashes of lightning followed by the lowing or bellowing of the thunder.

7 Urvaśî speaks, reminding Purûravâs of the favour shown him at his birth, by the celestial Dames who were present, the Rivers who nursed him, and the gods who gave him strength. Another explanation is that in the first half of the stanza Urvaśî speaks, by anticipation, of the son whom she will bear to Purûravâs.

8 Purûravâs complains of the shyness of the nymphs mentioned in stanza 6, with whose society he had sought to console himself. *A mortal:* meaning that if he had been a god their behaviour would have been different. *Raiment: atkam:* explained by Sâyaṇa as *svakîyam rûpam*, their own proper form. *Like timid does:* or 'Like a shy doe.' *Bhujyuḥ*, here said by Sâyaṇa to mean a hind or doe, usually means a snake.

9 When, loving these immortal ones, the mortal hath converse with the nymphs as they allow him,
Like swans they show the beauty of their bodies, like horses in their play they bite and nibble.

10 She who flashed brilliant as the falling lightning brought me delicious presents from the waters.
Now from the flood be born a strong young hero! May Urvaśî prolong her life for ever!

11 Thy birth hath made me drink from earthly milch-kine: this power, Purûravas, hast thou vouchsafed me.
I knew, and warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?

12 When will the son be born and seek his father? Mourner-like, will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents?

---

9 Urvaśî replies. The Apsarasas, she says, as a rule only coquet with mortal men. *Like swans:* Sâyaṇa explains *na* here differently:—'they (becoming) ducks do not show their bodies.'—Wilson.

10 Purûravâs speaks. Urvaśî, he says, did not treat him so coldly. *From the waters:* of the firmament. *From the flood:* from Urvaśî who comes from the watery regions above. Sâyaṇa explains *apaḥ* differently:—'a son *able in act* and friendly to man has been born.'—Wilson.

11 Urvaśî speaks. According to Sâyaṇa, whom Professors Wilson, Grassmann, and Geldner follow, the translation of the first half-line would be:—Thou hast been born to give the earth protection. *Warned thee on that day:* told thee, when I agreed to live with thee what would happen if the conditions of the agreement were not strictly observed.

12 Purûravâs speaks. *Knows him:* 'on recognizing (me).'—Wilson. Or, when he knows my story, knows how his father has been deserted. *While fire is shining:* so long as the father-in-law and mother-in-law who sanctioned the union live and maintain their household fire.

13 I will console him when his tears are falling: he shall not weep and cry for care that blesses.
That which is thine, between us, will I send thee. Go home again, thou fool; thou hast not won me.
14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.
15 Nay, do not die, Purûravas, nor perish: let not the evil-omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.
16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and even now with that am I contented.
17 I, her best love, call Urvaśî to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.

---

13 Urvaśî answers. *That which is thine, between us:* our child.

14 Purûravâs threatens to destroy himself.

15 Urvaśî speaks this and the next stanza.

16 *A drop of butter:* one of the conditions on which the continuance of their union depended was that she should eat nothing but a small quantity of *ghṛita* or clarified butter daily. See stanza 11.

17 Purûravâs speaks. *Her best love: vasishṭha* here is evidently, as the Scholiast says, an epithet and not a name, meaning 'most excellent,' 'most precious.' *Fills air:* representing the morning mist, or the first flush of light, that spreads over the heavens before the rising of the sun.

18 Thus speak these gods to thee, O son of Iḷâ: As
Death hath verily got thee for his subject,
Thy sons shall serve the gods with their oblation,
and thou, moreover, shalt rejoice in Svarga.

HYMN XCVI. Indra.

In the great synod will I laud thy two bay steeds: I
prize the sweet strong drink of thee the warrior-god,
His who pours lovely oil as 'twere with yellow drops.
Let my songs enter thee whose form hath golden tints.

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18 There is an hiatus between this stanza and 17, an entire break of continuity. The fragment is ascribed to Urvaśî, who consoles Purûravâs by telling him of the promise of the deities that after his death his sons shall offer sacrifice to the gods, and he himself shall be blest in heaven. *Son of Iḷâ:* Purûravâs, called Aiḷa or son of Iḷâ who was the daughter of Manu.

Some of the stanzas should be transposed, and their order should be, 1, 2, 3, 4, 5, 16, 6, 7, 8, 9, 11, 12, 13, 14 15, 10.—Ludwig.

Of this very difficult hymn there is a complete translation, with a very full and generally convincing commentary (to both of which I am indebted for much assistance), by Prof. Geldner, *Vedische Studien*, pp. 243—295. The myth has been discussed by Prof. Roth, *Illustrations of the Nirukta*, and *Indische Studien*, I. 196; by Prof. Max Müller, *Oxford Essays;* by Prof. Adalbert Kuhn, *Die Hierabkunft des Feuers*, pp. 85 ff; and by Professors Holtzmann and Oldenberg in more recent days. Professor Max Müller considers the story to be "one of the myths of the Vedas which expresses the correlation of the dawn and the sun." According to Dr. Goldstücker, Urvaśî is the morning mist which vanishes away as soon as Purûravâs the sun displays himself. See *Chambers's Encyclopœdia* under Purûravâs.

The Ṛishi is Baru of the family of Angiras, or Sarvahari, son of Indra. The metre is Trishṭup in stanzas 12 and 13, and Jagatî in the rest. Throughout the hymn the poet rings the changes on words said to be derivatives of the root *hṛi*, to take, as *haryata*, delightsome, *haryan*, loving, *hari*, bay or tawny, *harit*, green, yellow, or gold-coloured. Cp. III. 44. These words are conjecturally explained by the Commentator, and are susceptible of various renderings.

1 *Oil:* or fatness, fertilizing rain.

2 Ye who in concert sing unto the gold-hued place,
like bay steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with tawny steeds,
laud him whom cows content as 'twere with yellow drops.

3 His is that thunderbolt, of iron, golden-hued, gold-coloured, very dear, and yellow in his arms;
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.

4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny-hued.

5 Thou, thou, when praised by men who sacrificed of old, hadst pleasure in their lauds, O Indra golden-haired.
All that befits thy song of praise thou welcomest, the perfect pleasant gift, O golden-hued from birth.

6 These two dear bays bring hither Indra on his car, thunder-armed, joyous, meet for laud, to drink his fill.
Many libations flow for him who loveth them: to Indra have the gold-hued Soma-juices run.

7 The gold-hued drops have flowed to gratify his wish: the yellow drops have urged the swift bays to the strong.
He who speeds on with bay steeds even as he lists hath satisfied his longing for the golden drops.

8 At the swift draught the Soma-drinker waxed in might, the iron one with yellow beard and yellow hair.

---

2 *Cows:* milked for sacrificial purposes.

3 *Tawny rage:* perhaps with reference to the effect of anger on the face.—Ludwig.

4 *The tawny-hued:* the thunderbolt wielded by Indra.

7 *To the strong:* to Indra; that they may be harnessed and come to the sacrifice.

8 *The iron one:* 'iron-hearted Indra.'—Wilson.

He, lord of tawny coursers, lord of fleet-foot mares,
will bear his bay steeds safely over all distress.

9 His yellow-coloured jaws, like ladles, move apart,
what time, for strength, he makes the yellow-tinted stir,
When, while the bowl stands there, he grooms his tawny steeds, when he hath drunk strong drink, the sweet juice that he loves.

10 Yea, to the dear one's seat in homes of heaven and earth the bay steeds' lord hath whinnied like a horse for food.
Then the great wish hath seized upon him mightily, and the belovèd one hath gained high power of life.

11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's belovèd home to the bright golden Sun.

12 O Indra, let the eager wishes of the folk bring thee, delightful, golden-visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.

13 Juices aforetime, lord of bays, thou drankest; and thine especially is this libation.
Gladden thee, Indra, with the meath-rich Soma: pour it down ever, mighty one! within thee.

---

9 *For strength:* for strengthening food. *The yellow-tinted:* his yellow jaws.

10 *The dear one* must be the Soma, found both in heaven and earth, the homes of gods and men. According to Sâyaṇa, Indra himself is meant. *The belovèd one:* Indra, whose vital vigour is increased by Soma-draughts.

11 *The Cow's belovèd home:* the Cow may be the Sun whose home is the universe which Indra will allow Sûrya to illumine.

12 *Sacrifice:* according to Sâyaṇa, the sacrificial Soma-juice which is pressed and prepared by the fingers of the priest.

HYMN XCVII. Praise of Herbs.

HERBS that sprang up in time of old, three ages earlier than the gods,—
Of these, whose hue is brown, will I declare the hundred powers and seven.

2 Ye, Mothers, have a hundred forms, yea, and a thousand are your growths.
Do ye who have a thousand powers free this my patient from disease.

3 So gladly lend your aid, ye Plants, both blossoming and bearing fruit,
Plants that will lead us to success like mares who conquer in the race.

4 Plants, by this name I speak to you, Mothers, to you the goddesses:
Steed, cow, and garment may I win, win back thy vital breath, O man.

5 The Holy Fig-tree is your home, your mansion the Palâṣa-tree:
Winners of cattle shall ye be if ye regain for me this man.

6 He who hath store of Herbs at hand like kings amid a crowd of men,—
Physician is that sage's name, fiend-slayer, chaser of disease.

7 Herbs rich in Soma, rich in steeds, in nourishment, in strengthening power,—

The Ṛishi is Bhishaj (the Physician), of the family of Atharvan. The metre is Anushṭup.

1 *Three ages earlier than the gods:* 'for the gods before the three ages.'—Wilson.

4 *Steed, car, and garment:* as my fee for curing you.

5 *Holy Fig-tree:* the Aṣvattha, or Ficus Religiosa. *Palâṣa-tree:* the Butea Frondosa. Sacrificial vessels are made of the wood of these trees which are therefore said to be the home of plants.

All these have I provided here, that this man may be whole again.

8 The healing virtues of the Plants stream forth like cattle from the stall,—
Plants that shall win me store of wealth, and save thy vital breath, O man.

9 Reliever is your mother's name, and hence Restorers are ye called.
Rivers are ye with wings that fly: keep far whatever brings disease.

10 Over all fences have they passed, as steals a thief into the fold.
The Plants have driven from the frame whatever malady was there.

11 When, bringing back the vanished strength, I hold these herbs within my hand,
The spirit of disease departs ere he can seize upon the life.

12 He through whose frame, O Plants, ye creep member by member, joint by joint,—
From him ye drive away disease like some strong arbiter of strife.

13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.
Fly with the wind's impetuous speed, vanish together with the storm.

14 Help every one the other, lend assistance each of you to each,
All of you be accordant, give furtherance to this speech of mine.

---

12 *Like some strong arbiter of strife:* 'like a mighty (prince) stationed in the midst of his host.'—Wilson.

13 *With the blue jay and kingfisher:* with the speed of the swiftest birds. *Together with the storm:* according to Sâyaṇa, 'perish along with the iguana.'

15 Let fruitful Plants, and fruitless, those that blossom, and the blossomless,
Engendered by Bṛihaspati, release us from our pain and grief;

16 Release me from the curse's plague and woe that comes from Varuṇa;
Free me from Yama's fetter and from sin occasioned by the gods.

17 What time, descending from the sky, the Plants flew earthward, thus they spake:
No evil shall befall the man whom while he liveth we pervade.

18 Of all the many Plants whose king is Soma, Plants of hundred forms,
Thou art the Plant most excellent, prompt to the wish, sweet to the heart.

19 O all ye various Herbs whose king is Soma, that o'erspread the earth,
Engendered by Bṛihaspati, combine your virtue in this Plant.

20 Unharmed be he who digs you up, unharmed the man for whom I dig:
And let no malady attack biped or quadruped of ours.

21 All Plants that hear this speech, and those that have departed far away,
Come all assembled and confer your healing power upon this Herb.

22 With Soma as their sovran lord the Plants hold colloquy and say:
O king, we save from death the man whose cure a Brâhman undertakes.

---

15 *Engendered:* or, Commissioned. Bṛihaspati, says Sâyaṇa, is the deity who presides over *mantras* or spells and charms.

19 *This Plant:* the medicinal herb which I, the physician, am about to make use of.

23 Most excellent of all art thou, O Plant: thy vassals are the trees.
Let him be subject to our power, the man who seeks to injure us.

HYMN XCVIII. The Gods.

COME, be thou Mitra, Varuṇa, or Pûshan, approach me, O Bṛihaspati, with godhead:
With Maruts, Vasus, or Adityas, make thou Parjanya pour for Ṣantanu his rain-drops.

2 The god, intelligent, the speedy envoy whom thou hast sent hath come to me, Devâpi:
Address thyself to me and turn thee hither: within thy lips will I put brilliant language.

3 Within my mouth, Bṛihaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Ṣantanu the rain-fall. The meath-rich drop from heaven hath passed within it.

4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.

The Ṛishi is Devâpi, son of Ṛishṭisheṇa. The metre is Trishṭup. "This Sûkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the *Purohita*, or family priest, and *Hotṛi* or sacrificing priest, of the other who is the Rájá."—Wilson.

1 Devâpi addresses Bṛihaspati, who is identifiable with Mitra, Varuṇa, Pûshan and others, in his special character of Purohita, or family priest, of the gods, and as the prototype of all human Purohitas. *With Maruts:* whether thou be attended by Maruts, Vasus, or, Âdityas. *For Ṣantanu:* the brother of Devâpi.

2 Bṛihaspati replies. *Brilliant language:* a 'brilliant hymn.'—Muir.

3 Devâpi speaks, praying Bṛihaspati, as Lord of Speech (cp. X. 71. 1.), to inspire him with eloquence that he may address the gods effectually. *The meath-rich drop:* the sweet eloquence for which he has prayed.

4 *The sweet drops:* of rain. This stanza is spoken by Ṣantanu.

Sit to thy Hotar task; pay worship duly, and serve the gods, Devâpi, with oblation.

5 Knowing the gods' good-will, Devâpi, Ṛishi, the son of Ṛishṭisheṇa, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.

6 Gathered together in that highest ocean, the waters stood, by deities obstructed.
They hurried down set free by Ârshṭisheṇa, in gaping clefts, urged onward by Devâpi.

7 When as chief priest for Ṣantanu, Devâpi chosen for Hotar's duty prayed beseeching,
Graciously pleased Bṛihaspati vouchsafed him a voice that reached the gods and won the waters.

8 O Agni whom Devâpi Ârshṭisheṇa, the mortal man, hath kindled in his glory,
Joying in him with all the gods together, urge on the sender of the rain, Parjanya.

9 All ancient Ṛishis with their songs approached thee, even thee, O much-invoked, at sacrifices.
We have provided wagon-loads in thousands: come to the solemn rite, lord of red horses.

10 The wagon-loads, the nine-and-ninety thousand, these have been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulated, send us rain from heaven.

11 Give thou these ninety thousand loads, O Agni, to Indra, to the Bull, to be his portion.

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5 *Knowing:* how to win.

6 *Ârshṭisheṇa:* patronymic, son of Ṛishṭisheṇa; Devâpi.

7 *Chief priest:* or family or household priest; Purohita.

9 *Wagon-loads:* an extraordinary quantity of fuel for the sacrifice, as the occasion was one of the greatest importance.

Knowing the paths which deities duly travel, set 'mid the gods in heaven Aulâna also.

12 O Agni, drive afar our foes, our troubles; chase malady away and wicked demons.
From this air-ocean, from the lofty heavens, send down on us a mighty flood of waters.

HYMN XCIX.

Indra.

WHAT splendid one, loud-voiced, far-striding, dost thou, well knowing, urge us to exalt with praises?
What give we him? When his might dawned, he fashioned the Vṛitra-slaying bolt, and sent us waters.

2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.
With his companions, not without his brother, he quells this Saptatha's magic devices.

---

11 *Aulâna:* Ṣantanu, as a descendant of Ula, appears to be meant. According to some scholars, *aulânam* means oblation or sacrificial offering. "The fact of Devâpi being reputed as the author of this hymn, and as the purohita and hotṛi of his brother seems to have led the legendary writers to invent the story of his becoming a Brâhman, which (as mentioned by Professor Weber, *Indische Studien*, i. p. 203) is recorded in the Śalya-parvan of the Mahâbhârata, verses 2281 ff. where he is said to have attained this distinction at a certain place of pilgrimage called Pṛithûdaka; where Sindhudvîpa and Viśvâmitra also were received into the higher caste."—Muir, *O. S. Texts*, I. 270 ff. For the legend on which the hymn is said to be based, quoted by Sâyaṇa from the *Nirukta*, see Wilson's Translation.

The Ṛishi is Vamra, the son of Vikhânasa. The metre is Trishṭup.

1 The question in the first line is a rhetorical figure, the meaning being, How splendid is he (Indra) whom thou (the yajamâna?) urgest us to exalt! *What give we him?* what can we give him in return for what he has done for us?

2 *His companions:* the Maruts. *His brother:* Vishṇu. Who *Saptatha* was is uncertain. The word means Septimus, the seventh, and probably some Râkshasa or demon is intended.

3 On most auspicious path he goes to battle: he toiled to win heaven's light, full fain to gain it;
He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.

4 Fighting for kine, the prize of war, and roaming among the herd he brings the young streams hither,
Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.

5 Bold, unsolicited for wealth, with Rudras he came, the blameless, having left his dwelling,
Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.

6 He, lord and giver, hath subdued the Dâsa who roared aloud, six-eyed and triple-headed;
And through his strength hath Trita, waxen mighty, smitten the boar with shaft whose point was iron.

7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.
Strong, glorious, manliest, for us he shattered the forts of Nahus when he slew the Dasyus.

8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.

9 He with his potent friends gave up the mighty, gave Sushṇa up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.

---

3 *The lustful demons:* the exact meaning of *śiśnadevân* is uncertain. See VII. 21. 5 and Note.

5 I can make nothing intelligible of the second line. "I think of the two (parents) of Vamra, who are free from fever. Having obtained (the enemy's) food, he called aloud whilst stealing it."—Wilson.

6 *The boar:* the water-bearing cloud, according to Sâyaṇa.

8 *The Hawk:* the fierce and swift Indra.

9 *Kavi:* according to Sâyaṇa, Uśanâ Kâvya or son of Kavi is intended. *Atka:* see X. 49. 3.

10 He, with his gods who love mankind, the wondrous, giving like Varuṇa who works with magic,
Was known, yet young, as guardian of the seasons; and he quelled Araru, four-footed demon.

11 Through lauds of him hath Auśija Ṛijiśvan burst, with the mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.

12 So, Asura, on his feet, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing: he hath brought all, food, strength, a happy dwelling.

HYMN C.

Viśvedevas.

Be, like thyself, O Indra, strong for our delight: here lauded, aid us, Maghavan, drinker of the juice.
Savitar with the gods protect us: hear ye twain. We ask for freedom and complete felicity.

---

10 *His gods:* the Maruts. *Araru:* I follow Sâyaṇa. According to Prof. Ludwig's conjectural explanation the translation would be:—'he measured out the year in four divisions.'

11 *Auśija:* son of Uśij. But as this patronymic does not properly belong to Ṛijiśvan, the word here may perhaps mean, 'vehement,' 'eagerly desirous.' *Pipru:* one of the demons of drought.

12 *Asura:* O divine and mighty Indra. *On his feet: paḍbhiḥ:* I follow Sâyaṇa's explanation. The change of *d* into *ḍ* is explained in *Vedische Studien*, p. 239. According to Prof. Ludwig, 'with snares,' to capture the good-will of the god. *For exaltation:* of Indra. *Vamraka:* a lengthened form of Vamra, the Ṛishi of the hymn. The last clause of the stanza is borrowed from X. 20. 10.

This hymn, which is obscure and in some places unintelligible, is placed by Prof. Grassmann in his Appendix. Dr. Muir has translated stanzas 1—7 in *O. S. Texts*, IV. pp. 408, 409 (2nd edition).

The Ṛishi is Duvasyu, son of Vandana. The metre is Triṣṭup in the last stanza and Jagatî in the rest of the hymn.

1 *Ye twain:* Indra and Savitar.

2 Bring swift, for offering, the share that suits the time, to the pure-drinker Vâyu, roaring as he goes,
To him who hath approached the draught of shining milk. We ask for freedom and complete felicity.

3 May Savitar the god send us full life, to each who sacrifices, lives aright and pours the juice;
That we with simple hearts may wait upon the gods. We ask for freedom and complete felicity.

4 May Indra evermore be gracious unto us, and may king Soma meditate our happiness,
Even as men secure the comfort of a friend. We ask for freedom and complete felicity.

5 Indra hath given the body with its song and strength: Bṛihaspati, thou art the lengthener of life.
The sacrifice is Manu, providence, our sire. We ask for freedom and complete felicity.

6 Indra possesseth might celestial nobly formed: the singer in the house is Agni, prudent sage.
He is the sacrifice in synod, fair, most near. We ask for freedom and complete felicity.

7 Not often have we sinned against you secretly, nor, Vasus, have we openly provoked the gods.
Not one of us, ye gods, hath worn an alien shape. We ask for freedom and complete felicity.

8 May Savitar remove from us our malady, and may the Mountains keep it far away from where
The press-stone as it sheds the meath rings loudly forth. We ask for freedom and complete felicity.

---

2 *Pure-drinker:* drinker of pure Soma-juice.

5 *The sacrifice is Manu:* we owe our existence and preservation to sacrifice, which is to us another Manu, the father of Âryan men.

6 *The sacrifice in synod:* 'worthy of sacrifice at the altar.'—Wilson.

7 *An alien shape:* as sorcerers are accustomed to do.

9 Ye Vasus, let the stone, the presser, stand erect:
avert all enmities and keep them far remote.
Our guard to be adored is Savitar this god. We
ask for freedom and complete felicity.

10 Eat strength and fatness in the pasture, kine, who
are balmed at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask
for freedom and complete felicity.

11 The singer fills the spirit: all mens' love hath he.
Indra takes kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask
for freedom and complete felicity.

12 Wondrous thy spirit-filling light, thy succour; thy
hosts save from decay and are resistless.
The pious votary by straightest pathway speeds to
possess the best of all the cattle.

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10 *Balmed at the reservoir:* anointed before being milked. Sâyaṇa explains *kośe* by *goshṭhe* 'in the cowstall.' *Let your body:* may the milk, the produce of your bodies, offered in libation, keep our bodies in health. Or "may the body of the cow offered in sacrifice be the expiation for the body of the sacrificer, enabling him to attain *swarga*. Or may the milk be the corrective of the Soma."—Wilson.

11 *The heavenly udder:* the clouds of the firmament.

12 *Save from decay:* this is Prof. Ludwig's interpretation of the obscure word *jaraṇiprâḥ*, which means, according to Sâyaṇa, replenishing the wealth of thy worshippers. The last line is explained differently by Sâyaṇa.—'(therefore) Duvasyu hastens in front of the victim cow, (leading it) with a straight cord.'—Wilson. According to the same authority the meaning of the refrain of stanzas 1—11 is:—'We long for the universal Aditi.'

HYMN CI.

Viśvedevas.

WAKE with one mind, my friends, and kindle Agni,
ye who are many and who dwell together.
Agni and Dadhikrâs and Dawn the goddess, you,
gods with Indra, I call down to help us.

2 Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.

3 Lay on the yokes, and fasten well the traces: formed is the furrow, sow the seed within it.
Through song may we find hearing fraught with plenty: near to the ripened grain approach the sickle.

4 Wise, through desire of bliss from gods, the sages bind the traces fast,
And lay the yokes on either side.

5 Arrange the buckets in their place: securely fasten on the straps.
We will pour forth the well that hath a copious stream, fair-flowing well that never fails.

6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.

The Praise of the Ṛitvijas or chief priests is said to be alternatively the deified subject of the hymn. The Ṛishi is Budha, son of Soma. The metre is Gâyatrî in stanzas 4 and 6; Bṛihatî in 5; Jagatî in 9 and 12; and Trishṭup in the rest of the hymn.

1 *Dadhikrâs:* probably a personification of the morning sun. See Vols. I. and III., Index.

2 *Ship:* sacrifice, represented under this figure.

3 In this and the following stanzas sacrifice is figuratively spoken of as ploughing, sowing, and reaping.

5 The flowing Soma is an inexhaustible well.

7 Refresh the horses, win the prize before you: equip a chariot fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.

8 Prepare the cow-stall, for there drink your heroes: stitch ye the coats of armour, wide and many.
Make iron forts, secure from all assailants: let not your pitcher leak; stay it securely.

9 Hither, for help, I turn the holy heavenly mind of you the holy gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.

10 Pour golden juice within the wooden vessel: with stone-made axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both chariot-poles attach the car-horse.

11 Between both poles the car-horse goes pressed closely, as in his dwelling moves the doubly-wedded.
Lay in the wood the sovran of the forest, and sink the well although ye do not dig it.

12 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win us strength.
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra son of Nishṭigrî.

---

7 The sacrifice is a chariot; and the ritual is a race. *The well:* the stream of Soma juice. *Stone wheel:* with allusion to the press stones.

8 *The cow-stall:* figuratively, for the place where the Soma is pressed. *Coats of armour:* the filters for straining the juice. *Iron forts:* the safeguards obtained by sacrificing.

9 *Milk:* abundant blessing.

10 *Stone-made:* with allusion to the press-stones. *Tenfold girdle:* the fingers of both hands. *Both chariot-poles:* the arms. *The car-horse:* the upper press-stone.

11 *The doubly-wedded*: the man who has two wives. The comparison is not clear. *The sovran of the forest:* the Soma plant. *Sink the well:* 'store up the juice.'—Wilson.

12 I follow Sâyaṇa in his interpretation of the first line. Professors Roth, Ludwig, and Grassmann explain it differently. *Nishṭigrî:* meaning, according to Sâyaṇa, 'she who swallows up her rival wife Nishṭi, i. e. Diti,' is said to be Aditi, the mother of Indra.

HYMN. CII.

Indra.

FOR thee may Indra boldly speed the car that works on either side.
Favour us, much-invoked! in this most glorious race, that we may win and hold the prize.

2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.
The charioteer in fight was Mudgalânî: she, Indra's dart, heaped up the prize of battle.

3 O Indra, cast thy bolt among assailants who would slaughter us:
The weapon both of Dâsa and of Ârya foe keep far away, O Maghavan.

4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.
Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.

The deified subject of the hymn is said to be, alternatively, Drughaṇa (Mace, Club or Hammer. See stanza 9). The Ṛishi is Mudgala. The metre is Bṛihatî in stanzas 1, 3, 12, and Trishṭup in the rest.

According to the legend quoted by Sâyaṇa, all Mudgala's cattle had been stolen except an old ox which he harnessed to his wagon and went in pursuit of the robbers. He threw his club or mace before him, which showed him the way to the thieves, and thus recovered his property.

The first eight stanzas—with the exception of stanza 3—appear to describe a somewhat unusual kind of chariot-race.

1 *For thee:* O Mudgala. *That works on either side:* *mithûkṛitam:* according to Sâyaṇa = *asahâyam*, 'that has no companion.' *Race:* *âji* means both 'fight' and 'race.'

2 *In fight:* perhaps in the race which is represented as a battle. *Mudgalânî:* Mudgala's wife. *Indra's dart:* sped swiftly on her way by Indra.

3 This stanza seems to be an interpolation.

4 *The bull:* apparently one of the buffaloes which drew the chariot of Mudgalânî's chief opponent. *Had drunk:* just before the race began. *Encountered an opponent:* meaning, perhaps, that feeling uneasy he hung his head and struck the ground with his horns. 'He cleft the mountain peak, he went against the enemy.'—Wilson.

5 They came anear the bull; they made him thunder,
made him pour rain down ere the race was ended.
And Mudgala thereby won in the contest well-
pastured kine in hundreds and in thousands.

6 In hope of victory that bull was harnessed: Keṣî
the driver urged him on with shouting.
As he ran swiftly with the car behind him his lifted
heels pressed close on Mudgalânî.

7 Deftly for him he stretched the car-pole forward,
guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with
mighty steps the buffalo ran onward.

8 Touched by the goad the shaggy beast went nobly,
bound to the pole by the yoke's thong of leather.
Performing deeds of might for many people, he,
looking on the cows, gained strength and vigour.

9 Here look upon this mace, this bull's companion,
now lying in the middle of the race-course.
Therewith hath Mudgala in ordered contest won for
himself a hundred thousand cattle.

---

5 The buffalo was unable to finish the race, and consequently Mudgala and Mudgalânî won the prize.

6 *In hope of victory: kakardave:* the meaning is uncertain; according to Sâyaṇa, 'for the destruction of the enemy.' Professor Ludwig thinks that the farther end of the chariot-pole is intended. *Pressed close:* Keṣî's chariot was leading, just before Mudgalânî's, when the catastrophe mentioned in stanza 5 put him out of the running.

7 Mudgala's better fortune is now related. *For him:* for his own buffalo. *He:* Mudgala. *Car-pole:* I follow Prof. Ludwig's conjecture; but it is uncertain what part of the chariot the *pradhi* was; 'the periphery of the wheel,' according to the St. Petersburg Lexicon; 'the frame of the waggon.'—Wilson. Sâyaṇa's explanation is not very clear, but he seems to think that the linchpin is intended. None of these three explanations seems suitable here.

The lord of cows: the bull buffalo.

8 *Many people:* the spectators of the race.

9 *Mace: drughaṇam:* according to Sâyaṇa, the club which Mudgala had carried with him on his expedition, and which, together

10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking.
To this they give not either food or water. Reaching beyond the pole it gives directions.

11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly-racing chariot may we conquer, and rich and blessèd be our gains in battle.

12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull wilt win the race together with thy weakling friend.

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with the ox that drew his car had enabled him to recover his cattle. *Lying in the middle of the race-course: 'resting in the midst of the conflict.'*—Wilson. "After the victory, the king had thrown down his mace upon the field of battle."—Ludwig.

10 I find this stanza unintelligible. Perhaps the second line contains the germ of that part of the legend which mentions the club thrown in front of the chariot to point out the way that the robbers had taken.

11 *Like one forsaken: parivṛikteva:* "Apparently Mudgalânî was a *parivṛiktâ* [a wife lightly esteemed in comparison with the favorite wife] who made amends for her sterility by driving her husband's chariot to battle and bringing him back victorious, with the booty which she had helped him to gain instead of the children that she had not borne him."—Ludwig.

12 *With thy bull:* thy fierce and strong thunderbolt. *The race:* or, the fight. *With thy weakling friend:* with the mortal man whom thou protectest, and who is weak and effeminate in comparison with thee.

The hymn is fragmentary, and it seems impossible to interpret it fully and satisfactorily. Parts of it seem to describe scenes in a chariot-race, and in parts a victory in battle appears to be the subject. I have followed in some stanzas the interpretations of the authors of *Vedische Studien*, pp. 124 and 138.

HYMN CIII. Indra.

SWIFT, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,
With eyes that close not, bellowing, sole hero, Indra subdued at once a hundred armies.

2 With him loud-roaring, ever watchful, victor, bold, hard to overthrow, rouser of battle,
Indra the strong, whose hand bears arrows, conquer, ye heroes, now, now vanquish in the combat.

3 He rules with those who carry shafts and quivers, Indra who with his band brings hosts together,
Foe-conquering, strong of arm, the Soma-drinker, with mighty bow, shooting with well-laid arrows.

4 Bṛihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies.

5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,
The son of conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra.

6 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it,—
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.

7 Piercing the cow-stalls with surpassing vigour, Indra, the pitiless hero, wild with anger,
Victor in fight, unshaken and resistless,—may he protect our armies in our battles.

Bṛihaspati, Apvâ, and the Maruts are also deities of the hymn. The Ṛishi is Apratiratha, son of Indra. The metre is Anushṭup in stanza 13, and Trishṭup in the rest. The hymn is a prayer for aid and victory in battle.

8 Indra guide these: Bṛihaspati precede them, the guerdon, and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.

9 Ours be the potent host of mighty Indra, king Varuṇa, and Maruts, and Âdityas.
Uplifted is the shout of gods who conquer, high-minded gods who cause the worlds to tremble.

10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.
Urge on the strong steeds' might, O Vṛitra-slayer, and let the din of conquering cars go upward.

11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye gods, protect us in the shout of onset.

12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvâ.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.

13 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

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8 *Guide these:* be the leader of our troops. *The guerdon: dakshiṇâ:* the reward of the priests who perform the sacrifice offered before battle.

11 *When our flags are gathered:* "apparently comparable with the signis collatis of the Romans."—Ludwig.

12 *Apvâ:* according to Sâyaṇa, a female deity who presides over sin; according to Mahîdhara, sickness, or fear. Apparently Apvâ was a sort of deified colic, or dysentery, likely to attack soldiers in the field. *And depart:* or, pass us by; do not attack us.

HYMN CIV.

Indra.

SOMA hath flowed for thee, invoked of many! Speed to our sacrifice with both thy coursers.
To thee have streamed the songs of mighty singers, imploring. Indra, drink of our libation.

2 Drink of the juice which men have washed in waters, and fill thee full, O lord of tawny horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.

3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom bay steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.

4 O mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,
Men in the house who share the sacred banquet stand singing praise that brings them store of children.

5 Through thy directions, lord of tawny coursers, thine who art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise thee, Indra, through thine excellencies.

6 Lord of the bays, come with thy two bay horses, come to our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest: thou, skilled in holy rites, art he who giveth.

7 Him of a thousand powers, subduing foemen, Maghavan praised with hymns and pleased with Soma,—
Even him our songs approach, resistless Indra: the adorations of the singer laud him.

8 The way to bliss for gods and man thou foundest, Indra, seven lovely floods, divine, untroubled,

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The Ṛishi is Ashṭaka, of the family of Viṣvâmitra. The metre is Trishṭup.

3 *True:* which produces the results expected in the shape of favour.

Wherewith thou, rending forts, didst move the ocean,
and nine-and-ninety flowing streams of water.

9 Thou from the curse didst free the mighty waters,
and as their only god didst watch and guard them.
O Indra, cherish evermore thy body with those
which thou hast won in quelling Vṛitra.

10 Heroic power and noble praise is Indra: yea, the
song worships him invoked of many.
Vṛitra he quelled, and gave men room and freedom:
Śakra hath conquered hosts in close encounter.

11 Call we on Maghavan, auspicious Indra, best hero
in this fight where spoil is gathered,
The strong, who listens, who gives aid in battles,
who slays the Vṛitras, wins and gathers riches.

HYMN CV.

Indra.

WHEN, Vasu, wilt thou love the laud? Now let the
channel bring the stream.
The juice is ready to ferment.

2 He whose two bay steeds, harnessed well, swerving,
pursue the Bird's tail-plumes,

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8 *Didst move the ocean:* didst bring the sea of rain from heaven.

9 *Those:* waters.

11 This is the concluding verse of several hymns of the Viśvâmitras in Book III.

The Ṛishi is Sumitra or Durmitra, son of Kutsa. The metre is Gâyatrî in stanza 1, Pipîlikamadhyâ in 2 and 7, Trishṭup in 11, and Ushṇih in the rest.

1 *Vasu:* Indra. *Let the channel bring the stream:* to the Soma-juice which has stood long enough for fermentation.—Ludwig. The phraseology is very obscure, and Sâyaṇa gives a totally different explanation.—'When will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain).?'—Wilson.

2 *The Bird:* the allusion seems to be to a race between the horses of Indra and those of Sûrya or the Sun who is the Bird of the heavens.—L.

With flowing manes, like heaven and earth, he is the lord with power to give.

3 Bereft of skill is Indra, if, like some out-wearied man he fears
The sinner, when the mighty hath prepared himself for victory.

4 Indra with these drives round, until he meets with one to worship him:
Indra is master of the pair who snort and swerve upon their way.

5 Borne onward by the long-maned steeds who stretch themselves as 'twere for food,
The god who wears the helm defends them with his jaws.

6 The mighty sang with lofty ones: the hero fashioned with his strength,
Like skilful Mâtariśvan with his power and might,

7 The bolt, which pierced at once the vitals of the Dasyu easy to be slain,
With jaw uninjured like the wondrous firmament.

Like heaven and earth: the meaning of *rajî* is unknown. Sâyaṇa explains the word by 'heaven and earth,' or 'sun and moon;' but these are mere guesses. Prof. Ludwig thinks that two animals of some kind ('rajitiere,' 'raji-beasts') are meant.

3 *The sinner:* Vṛitra, the chief of sinners, according to Sâyaṇa. Or *pâpaje* may be a verb, and the stanza may be rendered:—'Without them Indra holds him still, like a man weary and alarmed, When he hath made himself ready for noble deed.'—See Pischel, *Vedische Studien*, p. 198.

4 *Is master:* literally 'hero.' The meaning apparently is that when Indra meets with a worshipper he stops his horses and attends the sacrifice.

5 *Who wears the helm:* *śipriṇîvân:* 'possessing mighty jaws.'—Wilson. *With his jaws:* with his roar, the thunder.

6 *Lofty ones:* the Maruts.

7 The stanza is obscure. I follow Prof. Ludwig's interpretation of *hirîmaṣo hirîmân*, which mean, according to Sâyaṇa, 'gold-bearded' and 'lord of bay horses.'

8 Grind off our sins: with song will we conquer the men who sing no hymns:
Not easily art thou pleased with prayerless sacrifice.
9 When threefold flame burns high for thee, to rest on poles of sacrifice,
Thou with the living joyest in the self-bright ship.
10 Thy glory was the speckled cup, thy glory was the flawless scoop
Wherewith thou pourest into thy receptacle.
11 As hundreds, O immortal god, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

HYMN CVI.

Aśvins.

THIS very thing ye twain hold as your object: ye weave your songs as skilful men weave garments.
That ye may come united have I waked you: ye spread out food like days of lovely weather.
2 Like two plough-bulls ye move along in traces, and seek like eager guests your bidder's banquet.
Ye are like glorious envoys 'mid the people: like bulls, approach the place where ye are watered.
3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.

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8 *Grind off:* remove them by whetting. 'Comminute.'—Wilson.

9 *Threefold flame:* of the three sacred fires. *The living:* the sacrificer. *The self-bright ship:* the sacrifice; 'the vessel of thy glory.'—Wilson.

10 *Cup: upasechanî:* a ladle or cup used for sprinkling. *Thy receptacle:* drinking-vessel, or perhaps Agni, that is, the fire, may be intended.

11 *Sumitra* and *Durmitra* are alternative names of the Ṛishi of the hymn. *Kutsa's son:* Durmitra himself, according to Sâyaṇa. I have treated this stanza as Jagatî instead of Trishṭup.

The metres in some places are somewhat irregular, the meanings of some words are uncertain, and the hymn generally is obscure. Prof. Grassmann has placed the hymn in his Appendix.

The Ṛishi is Bhûtâṅśa, son of Kaśyapa. The metre is Trishṭup.

Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.

4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest;
Like rays for our enjoyment, lords to feed us, ye, like quick hearers, have obeyed our calling.

9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow.
Like ears ye will attend to him who orders: ye two enjoy our wondrous work as sharers.

10 Like toiling bees ye bring to us your honey, as bees into the hide that opens downward.

11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries.
Filled be our kine with ripened meath like glory: Bhûtânṣa hath fulfilled the Aṣvins' longing.

HYMN CVII. Dakshiṇâ.

THESE men's great bounty hath been manifested, and the whole world of life set free from darkness.
Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.

---

4 *Like rays for our enjoyment:* 'like brooms to sweep with,' according to Prof. Ludwig.

I do not attempt the hopeless task of translating stanzas 5, 6, 7, 8, in which nearly every word is a difficult riddle. See Appendix.

10 *The hide that opens downward:* the honey-comb is compared to a water-skin inverted. I cannot translate intelligibly the second line:—'like two labourers you are dripping with perspiration, like a tired cow eating sweet herbage, you attend (the sacrifice).'—Wilson.

The hymn eulogizes Dakshiṇâ, the largess, guerdon, or honorarium presented by the institutors of the sacrifices to the priests who performed the ceremonies. The *yajamânas* who give this guerdon liberally are alternatively the deified subjects of the hymn.

The Ṛishi is Divya of race of Angiras, or Dakshiṇâ personified, daughter of Prajâpati. The metre is Jagatî in stanza 4, and Trishṭup in the rest of the hymn.

1 *These men* are the wealthy institutors of the sacrifice. *Fathers:* who are the embodiments and guardians of the light.

2 High up in heaven abide the Guerdon-givers: they who give steeds dwell with the Sun for ever.
They who give gold are blest with life eternal: they who give robes prolong their lives, O Soma.

3 Not from the niggards—for they give not freely—comes Meed at sacrifice, gods' satisfaction:
Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.

4 These who observe mankind regard oblation as streamy Vâyu and light-finding Arka.
They satisfy and give their gifts in synod, and pour in streams the seven-mothered Guerdon.

5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon-bearer.
Him I account the ruler of the people who was the first to introduce the Guerdon.

6 They call him Ṛishi, Brahman, Sâma-chanter, reciter of the laud, leader of worship.
The brightly-shining god's three forms he knoweth who first bestowed the sacrificial Guerdon.

7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that glisters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.

8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,—all this doth sacrificial Guerdon give them.

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4 *Those who observe mankind:* the Maghavans or wealthy nobles, who do not consider the cost of sacrifice, but regard it as an occasion that enables them to show their liberality, and to gain the favour of Vâyu, the Wind-god who brings countless showers of rain, and Arka or the Sun who brings the light.

Seven-mothered: originating in, and accompanying, seven forms of sacrifice; or, regulated by the seven priests.

6 *Three forms:* Agni as the Sun, lightning, and fire.

9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.
10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus-blossoms, like the gods' palaces adorned and splendid.
11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye gods, the liberal man in battles: the liberal giver conquers foes in combat.

HYMN CVIII. Saramâ. Paṇis.

WHAT wish of Saramâ hath brought her hither? The path leads far away to distant places.
What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasâ's waters.

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9 *Draught of liquor: antaḷpeyam surâyâḥ:* 'deep potations of wine.'—Wilson.

10 *The maid adorns herself:* 'he obtains a brilliant damsel for his portion.'—Muir.

The hymn is a colloquy between Saramâ, who is called the hound of the gods or of Indra, and the Paṇis or envious demons who have carried off the cows or rays of light which Indra wishes to recover. Saramâ and the Paṇis are alternately subject and Ṛishi. The metre is Trishṭup.

1 The Paṇis address Saramâ who has found her way to the rocky stronghold in which the stolen cows are imprisoned. The Paṇis speak the uneven stanzas, with the exception of stanza 11, and Saramâ the even. *Rasâ* is in this place a mythical stream that flows round the atmosphere and the earth. See V. 41. 15. In I. 112. 12, and V. 53. 9, Rasâ appears to be a river of the Panjâb, probably an affluent of the Indus. See Zimmer, *Altindisches Leben*, pp. 15, 16.

2 I come the appointed messenger of Indra, seeking your ample stores of wealth, O Paṇis.
Her fear to be o'erleapt hath helped me onward: thus have I made my way o'er Rasâ's waters.

3 What is that Indra like, what is his aspect whose envoy, Saramâ, from afar thou comest?
Let him approach, and we will show him friendship: he shall be made the herdsman of our cattle.

4 I know him safe from harm: but he can punish who sent me hither from afar as envoy.
Him rivers flowing with deep waters hide not. Low will ye lie, O Paṇis, slain by Indra.

5 These are the kine which, Saramâ, thou seekest, flying, O blest one, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp-pointed are our warlike weapons.

6 Even if your wicked bodies, O ye Paṇis, were arrow-proof, your words are weak for wounding;
And were the path to you as yet unmastered, Bṛihaspati in neither case will spare you.

7 Paved with the rock is this our treasure-chamber; filled full of precious things, of kine, and horses.
These Paṇis who are watchful keepers guard it. In vain hast thou approached this lonely station.

8 Ṛishis will come inspirited with Soma, Angirasas unwearied, and Navagvas.
This stall of cattle will they part among them: then will the Paṇis wish these words unspoken.

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2 *Her fear to be o'erleapt:* Rasâ feared that I should disgrace her by leaping over her stream, and therefore allowed me to swim across.

6 *Weak for wounding:* 'not in the place of armies.'—Wilson. *Bṛihaspati:* as Indra's companion and ally in battle.

8 *Navagvas:* members of a mythological family, forming a division of the Angirasas or closely connected with them. *Wish these words unspoken:* more literally, reject them from their mouths; retract their threats.

9 Even thus, O Saramâ, hast thou come hither, forced by celestial might to make the journey.
Turn thee not back, for thou shalt be our sister: O blest one, we will give thee of the cattle.
10 Brotherhood, sisterhood, I know not either: the dread Angirasas and Indra know them.
They seemed to long for kine when I departed. Hence, into distance, be ye gone, O Paṇis.
11 Hence, far away, ye Paṇis! Let the cattle lowing come forth as holy Law commandeth,
Kine which Bṛihaspati, and Soma, Ṛishis, sages, and pressing-stones have found when hidden.

✓ HYMN CIX. Viśvedevas.

THESE first, the boundless Sea, and Mâtariśvan, fierce-glowing Fire, the strong, the bliss-bestower,
And heavenly Floods, first-born by holy Order, exclaimed against the outrage on a Brahman.
2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.
Mitra and Varuṇa were the inviters: Agni as Hotar took her hand and led her.
3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.
She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.
4 Thus spake of her those gods of old, seven Ṛishis who sate them down to their austere devotion:

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10 *Know them:* are allied by such ties of kinship.

11 It is uncertain to whom this stanza is to be ascribed. Sâyaṇa assigns it to Saramâ. Prof. Ludwig thinks that Bṛihaspati may be the speaker. *Pressing-stones:* which prepare the Soma-juice that inspirits Indra.

The hymn has been translated by the authors of *Siebenzig Lieder des Rigveda.*

The Ṛishi is Juhû, the wife of Brahmâ, or Ûrdhvanâbhâ, son of Brahmâ. The metre is Anushṭup in stanzas 6 and 7, and Trishṭup in the rest.

1 *Outrage on a Brahman:* 'Brahmâ's sin,' according to Sâyaṇa.

Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.

5 The Brahmachârin goes engaged in duty: he is a member of the gods' own body.
Through him Bṛihaspati obtained his consort, as the gods gained the ladle brought by Soma.

6 So then the gods restored her, so men gave the woman back again.
The kings who kept their promises restored the Brahman's wedded wife.

7 Having restored the Brahman's wife, and freed them, with gods' aid, from sin,
They shared the fulness of the earth, and won themselves extended sway.

HYMN CX.

Âprîs.

THOU in the house of man this day enkindled worshippest gods as god, O Jâtavedas.
Observant, bright as Mitra, bring them hither: thou art a sapient and foreknowing envoy.

2 Tanûnapât, fair-tongued, with sweet meath balming the paths and ways of Order, make them pleasant.

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5 *Brahmachârin:* a religious student.

The ladle: juhûm: Prof. Ludwig takes it to be a proper name:—Juhû, O gods, conducted home by Soma.

The wife of a Brahman appears to have been taken to his home by a Kshatriya, and then restored. A legend quoted by Sâyaṇa says that Juhû or Vâk, the wife of Bṛihaspati who is identified with Brahmâ, had been deserted by her husband. The gods then consulted together as to the means of expiating his sin, and restored her to him. See Wilson's Translation.

The hymn is an almost unintelligible fragment and of comparatively late origin.

The Ṛishi is Jamadagni, son of Bhṛigu, or Jamadagni's son, Râma, generally called Paraśurâma. The metre is Trishṭup.

See preceding hymns addressed to the same deities and deified objects: I. 13; 142, 188; II. 3; III. 4; V. 5; VII. 2; and IX. 5.

Jâtavedas and *Tanûnapât* are names of Agni. The *Doors* of the sacrificial chamber represent the portals of the eastern heaven. *Vanaspati* is the sacrificial post to which the victim is tied.

Convey our sacrifice to heaven, exalting with holy thoughts our hymns of praise and worship.

3 Invoked, deserving prayer and adoration, O Agni, come accordant with the Vasus.
Thou art, O youthful lord, the gods' invoker, so, best of sacrificers, bring them quickly.

4 By rule the Sacred Grass is scattered eastward, a robe to clothe this earth when dawns are breaking.
Widely it spreads around and far-extended, fair for the gods and bringing peace and freedom.

5 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands.
Lofty, celestial, all-impelling Portals, admit the gods and give them easy entrance.

6 Pouring sweet dews let holy Night and Morning, each close to each, be seated at their station,—
Lofty, celestial Dames with gold to deck them, assuming all their fair and radiant beauty.

7 Come the two first celestial sweet-voiced Hotars, arranging sacrifice for man to worship,
As singers who inspire us in assemblies, showing the eastward light with their direction.

8 Let Bhâratî come quickly to our worship, and Iḷâ showing like a human being.
So let Sarasvatî and both her fellows, deft goddesses, on this fair grass be seated.

9 Hotar more skilled in sacrifice, bring hither with speed to-day god Twashṭar, thou who knowest,
Even him who formed these two, the Earth and Heaven, the parents, with their forms, and every creature.

10 Bring thou to our oblations which thou balmest the companies of gods in ordered season.
Agni, Vanaspati the Immolator sweeten our offered gift with meath and butter.

11 Agni, as soon as he was born, made ready the sacrifice, and was the gods' preceder.
May the gods eat our offering consecrated according to this true priest's voice and guidance.

HYMN CXI. Indra.

BRING forth your sacred song ye prudent singers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our songs, the hero, and is potent.

2 The hymn shone brightly from the seat of worship: to the kine came the Bull the heifer's offspring.
With mighty bellowing hath he arisen, and hath pervaded even the spacious regions.

3 Indra knows, verily, how to hear our singing, for he, victorious, made a path for Sûrya.
He made the cow, and he became the sovran of heaven, primeval, matchless, and unshaken.

4 Praised by Angirasas, Indra demolished with might the works of the great watery monster.
Full many regions, too, hath he pervaded, and by his truth supported earth's foundation.

5 The counterpart of heaven and earth is Indra: he knoweth all libations, slayeth Ṣushṇa.
The vast sky with the Sun hath he extended, and, best of pillars, stayed it with a pillar.

The Ṛishi is Ashṭrâdanshṭra, son of Virûpa. The metre is Trishṭup.

2 *The kine:* who are milked for sacrificial purposes. *The Bull:* Indra. *The heifer's offspring:* cp. IV. 18. 10: 'The heifer hath brought forth the strong, the mighty, the unconquerable bull, the furious Indra.' The heifer is Aditi.

3 *He made the cow:* the words *menâm .....goḥ*, the cow, 'the female of the bull.'—Muir; 'Des Stieres Weib,'—Grassmann,—are difficult. Prof. Ludwig suggests that the earth may be intended.

4 *Watery monster:* Arbuda, a demon of the clouds. See X. 67. 12.

6 The Vṛitra-slayer with his bolt felled Vṛitra: the magic of the godless, waxen mighty,
Here hast thou, bold assailant, boldly conquered. Yea, then thine arms, O Maghavan, were potent.

7 When the Dawns come attendant upon Sûrya their rays discover wealth of divers colours.
The star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.

8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye waters, is your inmost centre?

9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom. Excited now to speed they run unresting.

10 Yearning together they have sped to Sindhu: the Fort-destroyer, praised of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII. Indra.

Drink of the juice, O Indra, at thy pleasure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O hero, and we with lauds will tell thy mighty exploits.

2 Thou hast a car more swift than thought, O Indra; thereon come hither, come to drink the Soma.
Let thy bay steeds, thy stallions, hasten hither, with whom thou comest nigh and art delighted.

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9 *The Dragon:* Ahi; Vṛitra or his brother-fiend.

10 *The Fort-destroyer:* Indra.

The Ṛishi Nabhaḥprabhedana, son of Virûpa. The metre is Triṣhṭup.

3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.

4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended,
Come, Indra, with thy dear bay horses harnessed, come to our dwelling and the food thou lovest.

5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.

6 Found from of old is this thy cup, O Indra: O Śatakratu, drink therefrom the Soma.
Filled is the beaker with the meath that gladdens, the beaker which all deities delight in.

7 From many a side with proffered entertainment the folk are calling thee, O mighty Indra.
These our libations shall for thee be richest in sweet meath: drink thereof and find them pleasant.

8 I will declare thy deeds of old, O Indra, the mighty acts which thou hast first accomplished.
In genuine wrath thou loosenedst the mountain so that the Brahman easily found the cattle.

9 Lord of the hosts, amid our bands be seated: they call thee greatest sage among the sages.
Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.

10 Aim of our eyes be thou, for we implore thee, O Maghavan, friend of friends and lord of treasures.
Fight, warrior strong in truth, fight thou the battle: give us our share of undivided riches.

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8 *The Brahman:* according to Sâyaṇa, Brahmâ who is identified with Bṛihaspati, the owner of the cows which the Paṇis had stolen.

HYMN CXIII. Indra.

THE Heavens and the Earth accordant with all gods encouraged graciously that vigorous might of his.
When he came showing forth his majesty and power, he drank of Soma-juice and waxed exceeding strong.

2 This majesty of his Vishṇu extols and lauds, making the stalk that gives the meath flow forth with might.
When Indra Maghavan with those who followed him had smitten Vṛitra he deserved the choice of gods.

3 When, bearing warlike weapons, fain to win thee praise, thou mettest Vṛitra, yea, the Dragon, for the fight,
Then all the Maruts who were gathered with thee there extolled, O mighty one, thy powerful majesty.

4 Soon as he sprang to life he forced asunder hosts: forward the hero looked to manly deed and war.
He cleft the rock, he let concurrent streams flow forth, and with his skilful art stablished the heavens' wide vault.

5 Indra hath evermore possessed surpassing power: he forced, far from each other, heaven and earth apart.
He hurled impetuous down his iron thunderbolt, a joy to Varuṇa's and Mitra's worshipper.

6 Then to the mighty powers of Indra, to his wrath, his the fierce stormer, loud of voice, they came with speed;
What time the potent one rent Vṛitra with his strength, who held the waters back, whom darkness compassed round.

7 Even in the first of those heroic acts which they who strove together came with might to execute,

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The Ṛishi is Śataprabhedana, son of Virûpa. The metre is Trishṭup in stanza 10, and Jagatî in the rest.

6 *They came:* it is uncertain whether the gods, or the Maruts, or the waters are the understood subject.

Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.

8 Then all the gods extolled, with eloquence inspired by draughts of Soma-juice, thy deeds of manly might.
As Agni eats the dry food with his teeth, he ate Vṛitra, the Dragon, maimed by Indra's deadly dart.

9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent.
Indra, when he subdues Dhuni and Chumuri, lists to Dabhîti for his faithful spirit's sake.

10 Give riches manifold with noble horses, to be remembered while my sòngs address thee.
May we by easy paths pass all our troubles: find us this day a ford wide and extensive.

HYMN CXIV.

Viṣvedevas.

Two perfect springs of heat pervade the threefold, and come for their delight is Mâtariṣvan.
Craving the milk of heaven the gods are present: well do they know the praise-song and the Sâman.

---

7 *Deep darkness fell upon the slain:* 'Vṛitra being slain, the thick darkness was destroyed.'—Wilson.

8 *He ate:* Indra utterly destroyed him. Sâyaṇa explains in a more matter-of-fact way: people devoured Vṛitra, that is, the food produced by the waters which were no longer obstructed by him.

9 *Dhuni* and *Chumuri* were demons and enemies of Indra's friend Dabhîti. See Vol. I., Index.

The Ṛishi is Sadhri, son of Virûpa, or Gharma, son of Tapas. The metre is Jagatî in stanza 4, and Trishṭup in the rest. The hymn is mystical and abstruse.

1 *Springs of heat: gharmâ:* Agni and Sûrya. *The threefold:* the universe, sky, firmament, and earth. *Mâtariṣvan:* Vâyu, according to Sâyaṇa. "Thus we have here the well-known triad, Agni, Vâyu, Sûrya."—Ludwig.

2 The priests heard far away, as they are ordered,
serve the three Nirṛitis, for well they know them.
Sages have traced the cause that first produced them,
dwelling in distant and mysterious chambers.

3 The youthful one, well-shaped, with four locks braided,
brightened with oil, puts on the ordinances.
Two birds of mighty power are seated near her,
there where the deities receive their portion.

4 One of these birds hath passed into the sea of air:
thence he looks round and views this universal world.
With simple heart I have beheld him from anear:
his mother kisses him and he returns her kiss.

5 The other bird, though only one in nature, wise
singers shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure
out twelve chalices of Soma.

6 While they arrange the four and six-and-thirty, and
duly order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send
the car forward with the Ṛich and Sâman.

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2 *Three Nirṛitis:* according to Sâyaṇa, heaven, mid-air, and earth, or the deities that control them. Prof. Ludwig thinks that the Dawns are meant, which by their regular appearance bring men nearer to death. The plural appears in one other place, VIII. 24. 24.

3 *The youthful one:* the altar, represented as a woman. *With four locks braided:* quadrangular, according to Sâyaṇa. *Puts on the ordinances:* is dressed or arranged in the manner prescribed for sacrifice. *Two birds:* probably Agni and Soma. According to Sâyaṇa, the husband and his wife, or the yajamâna and the Brahman.

4 *One:* Agni as the Sun. *His mother:* perhaps, as Prof. Ludwig says, Dawn.

5 *The other:* Soma, who, though really only one, has many forms ascribed to him by the poets.

6 Thirty-six *grahas*, chalices or cups, for Soma-juice or other libations, are to be used at the Agnishṭoma, and four in addition at the Atyagnishṭoma sacrifice. *The measures:* the proper metres for particular rites or parts of the service. *The car:* the sacrifice. *Ṛich:* the holy verse that is recited. *Sâman:* the psalm that is sung or chanted.

7 The chariot's majesties are fourteen others: seven sages lead it onward with their voices.
Who will declare to us the ford Âpnâna, the path whereby they drink first draughts of Soma?

8 The fifteen lauds are in a thousand places: that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vâk spreadeth forth as far as Prayer extendeth.

9 What sage hath learned the metres' application? Who hath gained Vâk, the spirit's aim and object?
Which ministering priest is called eighth hero? Who then hath tracked the two bay steeds of Indra?

10 Yoked to his chariot-pole there stand the coursers: they only travel round earth's farthest limits.
These, when their driver in his home is settled, receive the allotted meed of their exertion.

HYMN CXV. Agni.

VERILY wondrous is the tender youngling's growth who never draweth nigh to drink his mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.

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7 *Majesties:* the abstract used for the concrete, the mighty ones, probably the priests. *The ford Âpnâna:* the passage leading to the place of sacrifice. *They:* the gods.

8 *That:* meaning the fifteen lauds regarded as a whole. *The mighty thousand:* the meaning is uncertain: 'the thousand great (functions) are in a thousand places.'—Wilson. This means, according to Sâyaṇa, that every function of the body has its appropriate object. Dr. Muir translates:—"There are a thousand times fifteen *ukthas* .....A thousand times a thousand are their glorious manifestations." *Vâk:* or Speech. See X. 71 and 125.

9 *Eighth hero:* Agni is meant, as presiding over the seven *ṛitvijas* or ministering priests.

The Ṛishi is Upastuta, son of Vṛishṭihavya. The metre is Triṣṭup in stanza 8, Ṣakvarî in 9, and Jagatî in the rest of the hymn.

1 *His mothers* are the two fire-sticks, the lower of which, in which the spark is produced, being *she who hath no udder.*

2 Then Agni was his name, most active to bestow,
gathering up the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue,
impetuous as a bull that snorteth in the mead.

3 Praise him, your god, who rests, bird-like, upon the tree,
scattering drops of juice, and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and
broadening his paths like one of high command.

4 Thou everlasting, whom, expanding, fain to burn,
the winds, uninterrupted, never overcome,
They have approached, as warriors and comforters,
heroic Trita, guiding him to gain his wish.

5 This Agni is the best of Kaṇvas, Kaṇvas' friend,
conqueror of the foe whether afar or near.
May Agni guard the singers, guard the princes well:
may Agni grant to us our princes' gracious help.

6 Do thou, Supitrya, swiftly following, make thyself
the lord of Jâtavedâs, mightiest of all,
Who surely gives a boon even in thirsty land, most
powerful, prepared to aid us in the wilds.

7 Thus noble Agni with princes and mortal men is lauded,
excellent for conquering strength with chiefs,
Men who are well-disposed as friends and true to Law,
even as the heavens in majesty surpass mankind.

8 O Son of Strength, Victorious, with this title Upastuta's most potent voice reveres thee.
Blest with brave sons by thee we will extol thee,
and lengthen out the days of our existence.

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4 *Trita:* according to Sâyaṇa, him who is stationed in the three fire-receptacles, that is, Agni.

5 *Kaṇvas:* a well-known family with which Upastuta was connected. According to Sâyaṇa, worshippers in general are meant:—'the most earnest of eulogists, the friend of those who praise him.'—Wilson.

6 *Supitrya* ('who hast fair ancestors.'—Wilson.) seems to be an epithet of the Ṛishi as addressed by himself. Sâyaṇa applies it to Agni. The construction of the stanza is difficult, and the translation of the first half, which follows Prof. Ludwig, is somewhat conjectural. *Thirsty land:* Agni by his intercession causes rain to fall.

9 Thus, Agni, have the sons of Vṛishṭihavya, the Ṛishis, the Upastutas invoked thee.
Protect them, guard the singers and the princes. With Vashaṭ! have they come, with hands uplifted, with their uplifted hands and cries of Glory!

HYMN CXVI. Indra.

DRINK Soma-juice for mighty power and vigour, drink, strongest one, that thou mayst smite down Vṛitra.
Drink thou, invoked, for strength, and riches: drink thou thy fill of meath and pour it down, O Indra.

2 Drink of the foodful juice stirred into motion, drink what thou choosest of the flowing Soma.
Giver of weal, be joyful in thy spirit, and turn thee hitherward to bless and prosper.

3 Let heavenly Soma gladden thee, O Indra, let that effused among mankind delight thee.
Rejoice in that whereby thou gavest freedom, and that whereby thou conquerest thy foemen.

4 Let Indra come, impetuous, doubly mighty, to the poured juice, the Bull, with two bay coursers.
With juices pressed in milk, with meath presented, glut evermore thy bolt, O foe-destroyer.

5 Dash down, outflaming their sharp flaming weapons, the strongholds of the men urged on by demons.
I give thee, mighty one, great strength and conquest: go, meet thy foes and rend them in the battle.

The Ṛishi is Agniyuta or Agniyûpa, son of Sthûra. The metre is Trishṭup.

1 *Pour it down:* 'shower down (blessings).'—Wilson.

3 *Gavest freedom:* by slaying Vṛitra; or, riches, according to Sâyaṇa.

4 *Foe-destroyer: aruṣahâ:* according to the St. Petersburg Lexicon, 'striker of the red clouds' (*aruṣa = arusha ?*). I adopt Sâyaṇa's explanation.

6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.

7 To thee have we presented this oblation: accept it, sovran ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.

8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.

9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII. Liberality.

THE gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.

2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him—even when of old he did him service—finds not one to comfort him.

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6 *As the firm archer's strength:* the construction is obscure:—'(stretch out) thy strength like strong bows against our enemies.'—Wilson.

The hymn eulogizes Liberality or Bounty in the shape of gifts of wealth and food. The Rishi is Bhikshu (the Beggar) son of Angiras.

The metre is Jagatī in stanzas 1 and 2, and Trishṭup in the rest.

1 *To be our death:* men must not attempt to justify their refusal of food to the hungry by saying that the gods send hunger as a punishment for sin.

3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.

4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart—no home is that to rest in—, and rather seek a stranger to support him.

5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.
Riches come now to one, now to another, and like the wheels of cars are ever rolling.

6 The foolish man wins food with fruitless labour: that food—I speak the truth—shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.

7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follows.
Better the speaking than the silent Brahman: the liberal friend outvalues him who gives not.

8 He with one foot hath far outrun the biped, and the two-footed catches the three-footed.
Four-footed creatures come when bipeds call them, and stand and look where five are met together.

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5 *Bend his eye upon a longer pathway:* carefully consider the future and not the present only. He himself may need the same assistance hereafter.

6 *Shall be his ruin:* with reference to stanza 1.

7 Active exertion is necessary for success. *The speaking Brahman:* the priest who duly discharges the task of recitation for which he is engaged. 'A Brahman expounding (the Veda).'—Wilson.

8 The victory is not always theirs who appear to be more richly endowed than others. *He with one foot: ekapâd:* the Sun appears to be meant, elsewhere called Aja-Ekapâd. See VI. 50. 14. *The biped* is man. *The three-footed* is the old man who walks with a staff and is overtaken by one who does not require such assistance. *Four-footed creatures:* dogs. *Five:* several men together; the dogs being at first uncertain whether their masters are among them or not.

9 The hands are both alike: their labour differs. The yield of sister milch-kine is unequal.
Twins even differ in their strength and vigour: two, even kinsmen, differ in their bounty.

HYMN CXVIII. Agni.

AGNI, refulgent among men thou slayest the devouring fiend,
Bright ruler in thine own abode.

2 Thou springest up when worshipped well: the drops of butter are thy joy
When ladles are brought near to thee.

3 Honoured with gifts he shines afar, Agni adorable with song:
The dripping ladle balms his face.

4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,
Refulgent in his wealth of light.

5 Praised by our hymns thou kindlest thee, oblation-bearer, for the gods:
As such do mortals call on thee.

6 To that immortal Agni pay worship with oil, ye mortal men,—
Lord of the house, whom none deceive.

Panktîḥ, sets of five, is apparently used with reference to the one, two, three, and four in the preceding compound words. Others explain *panktîḥ* by 'steps' or 'traces.'

I have adopted the explanation given by the authors of the *Siebenzig Lieder*.

9 All men should be liberal; but we must not expect all to be equally generous.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. pp. 431-433.

The deity is Agni as Rakshohâ or Destroyer of the Râkshasas. The Ṛishi is Urukshaya of the family of Amahîyu. The metre is Gâyatrî.

7 O Agni, burn the Rákshasas with thine infallible flames of fire:
Shine guardian of eternal Law.
8 So, Agni, with thy glowing face burn fierce against the female fiends,
Shining among Urukshayas.
9 Urukshayas have kindled thee, oblation-bearer, thee, with hymns,
Best worshipper among mankind.

HYMN CXIX. Indra.

THIS, even this was my resolve, to win a cow, to win a steed:
Have I not drunk of Soma-juice?
2 Like violent gusts of wind the draughts that I have drunk have lifted me:
Have I not drunk of Soma-juice?
3 The draughts I drank have borne me up, as fleet-foot horses draw a car:
Have I not drunk of Soma-juice?
4 The hymn hath reached me, like a cow who lows to meet her darling calf:
Have I not drunk of Soma-juice?
5 As a wright bends a chariot-seat so round my heart I bend the hymn:
Have I not drunk of Soma-juice?

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8 *Urukshayas:* members of the Ṛishi's family.

The Ṛishi is Indra himself in the form of Lava. He describes his sensations after drinking Soma-juice. The metre is Gâyatrî.

1 *To win a cow:* to strengthen and inspirit himself for battle, and so to win kine and horses for his worshippers.

6 Not as a mote within the eye count the five tribes of men with me:
Have I not drunk of Soma-juice?

7 The heavens and earth themselves have not grown equal to one half of me:
Have I not drunk of Soma-juice?

8 I in my grandeur have surpassed the heavens and all this spacious earth:
Have I not drunk of Soma-juice?

9 Aha! this spacious earth will I deposit either here or there:
Have I not drunk of Soma-juice.

10 In one short moment will I smite the earth in fury here or there:
Have I not drunk of Soma-juice?

11 One of my flanks is in the sky; I let the other trail below:
Have I not drunk of Soma-juice?

12 I, greatest of the mighty ones, am lifted to the firmament:
Have I not drunk of Soma-juice?

13 I seek the worshipper's abode: the oblation-bearer goes to gods:
Have I not drunk of Soma-juice?

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6 Sâyaṇa explains differently:—'The five castes have not eluded the glance of my eye.'—Wilson.

11 Cp. III. 32. 11.

13 This stanza is difficult. The word *gṛiho* is unintelligible, and *gṛiham*, as Prof. Ludwig suggests, should, perhaps, be read instead. Agni, 'the oblation-bearer' must be Agni and not Indra. Prof. Grassmann, who with Dr. Muir, considers *gṛiho* to mean servant or minister, places the stanza in his Appendix as a fragment from a hymn to Agni.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 91, the authors of the *Siebenzig Lieder*, and Prof. Peterson, *Hymns from the Rigveda* (Bombay Sanskrit Series).

HYMN CXX.

Indra.

In all the worlds That was the best and highest whence sprang the mighty god, of splendid valour.
As soon as born he overcomes his foemen, he in whom all who lend him aid are joyful.

2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dâsa,
Eager to win the breathing and the breathless.
All sang thy praise at banquet and oblation.

3 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.
With mightier power, bold god, extend thy firmness: let not malignant Yâtudhânas harm thee.

5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.

The Ṛishi is Bṛihaddiva, son of Atharvan. The metre is Trishṭup.

1 *That:* meaning, according to Sâyaṇa, Brahma the original cause of the universe.

2 *Eager to win:* Prof. Ludwig makes *sasni* an infinitive. *Sasniḥ* may be the correct reading. See Grassmann, *Wörterbuch Zum Rigveda. The breathing and the breathless:* the animate and the inanimate world.

3 *Mental vigour: kratum:* 'adoration.'—Wilson. *These:* Soma-juices. *Twice or thrice:* with reference, perhaps, to the three daily libations. *What is sweeter than the sweet:* thine own celestial Soma. Sâyaṇa explains the stanza differently:—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.'—Wilson. The 'two or three,' according to Sâyaṇa, are the sacrificer and his wife and child, and the second half of the stanza contains a reference to the propagation of children.

6 Worthy of praises, many-shaped, most skilful, most energetic, Âptya of the Âptyas:
He with his might destroys the seven Dânus, subduing many who were deemed his equals.

7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.
Thou stablishest the two much-wandering mothers, and bringest many deeds to their completion.

8 Bṛihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra.
He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.

9 Thus hath Bṛihaddiva the great Atharvan spoken to Indra as himself in person.
The spotless sisters, they who are his mothers, with power exalt him and impel him onward.

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6 *Âptya:* the name of a class of deities, of which Trita Âptya is one. 'Most accessible of the accessible.'—Wilson. The first line is without a verb: I praise him, may be understood. *Dânus:* a class of demons.

7 *The higher and the lower:* heavenly and earthly. *Mothers:* heaven and earth.

8 *Foremost of light-winners:* according to Sâyaṇa, 'chief of Ṛishis, and enjoyer of heaven, or servant of Âditya, the Sun, Indra.' *Fold of cattle:* the region of light.

9 *The great Atharvan:* 'the great priest.'—Grassmann. *As himself:* he identifies himself with the god whom he worships. *The spotless sisters, they who are his mothers:* according to Sâyaṇa, the sister rivers which abide in the mother earth. Prof. Roth adopts the reading of the *Atharva-veda, mâtariśvarî*, instead of the *mâtaribhvarîḥ* of the text. Heaven and Earth appear to be intended.

HYMN CXXI. Ka.

In the beginning rose Hiraṇyagarbha, born only lord of all created beings.
He fixed and holdeth up this earth and heaven. What god shall we adore with our oblation?

2 Giver of vital breath, of power and vigour, he whose commandments all the gods acknowledge:
Whose shade is death, whose lustre makes immortal. What god shall we adore with our oblation?

3 Who by his grandeur hath become sole ruler of all the moving world that breathes and slumbers;
He who is lord of men and lord of cattle. What god shall we adore with our oblation?

4 His, through his might, are these snow-covered mountains, and men call sea and Rasâ his possession:
His arms are these, his are these heavenly regions. What god shall we adore with our oblation?

5 By him the heavens are strong and earth is stedfast, by him light's realm and sky-vault are supported:

Ka, kaḥ, (quis) meaning Who? that is, the unknown god, has been applied as a name to Prajâpati, and to other gods, from a forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn.

The Ṛishi is Hiraṇyagarbha, son of Prajâpati. The metre is Trishṭup.

1 *Hiraṇyagarbha:* literally 'the gold-germ;' 'source of golden-light;' the Sun-god "as the great power of the universe, from which all other powers and existences, divine and earthly, are derived, a conception which is the nearest approach to the later mystical conception of Brahmâ, the creator of the world."—Wallis.

What god: kasmai devâya: cui deo? According to others: 'Worship we Ka the god with our oblation.'

3 *Breathes and slumbers:* that is of gods and men. *Of men and.....cattle:* literally, 'of quadruped and biped.'

4 *Sea:* air. *Rasâ:* the mythical river of the firmament.

By him the regions in mid-air were measured. What god shall we adore with our oblation?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen sun is shining. What god shall we adore with our oblation?

7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the gods' one spirit into being. What god shall we adore with our oblation?

8 He in his might surveyed the floods containing productive force and generating Worship.
He is the god of gods, and none beside him. What god shall we adore with our oblation?

9 Ne'er may he harm us who is earth's begetter, nor he whose laws are sure, the heavens' creator,
He who brought forth the great and lucid waters. What god shall we adore with our oblation?

10 Prajâpati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

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7 *Thence:* from the coming of the waters. *One spirit: ekaḥ*, one, in the text gives two superfluous syllables, and is suspicious.

8 *Generating Worship:* 'giving birth to sacrifice.'—Wilson.

10 *Prajâpati:* lord of life, creatures or creation. Savitar the Sun-god is so called in IV. 53. 2, and Soma Pavamâna in IX. 5. 9. Prajâpati was afterwards the name of a separate god, the bestower of progeny and cattle, and sometimes invoked as the Creator.

The hymn has been translated by Dr. Muir, *O. S. Texts*, IV., pp. 16, 17; by Prof. Max Müller, *A. S. Lit.* p. 569; by Mr. Wallis, *Cosmology of the Ṛigveda*, p. 50 f.; and by Prof. Peterson, *Hymns from the Rigveda.*

HYMN CXXII.

Agni.

I PRAISE the god of wondrous might like Indra, the lovely pleasant guest whom all must welcome.
May Agni, priest and master of the household, give hero strength and all-sustaining riches.

2 O Agni, graciously accept this song of mine, thou passing wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the gods bestow according to thy holy law.

3 Immortal, wandering round the seven regions, give, a liberal giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.

4 The seven who bring oblations worship thee, the strong, the first, the great chief priest, ensign of sacrifice,
The oil-anointed Bull, Agni who hears, who sends as god full hero strength to him who freely gives.

5 First messenger art thou, meet for election: drink thou thy fill invited to the Amrit.
The Maruts in the votary's house adorned thee; with lauds the Bhṛigus gave thee light and glory.

6 Milking the teeming Cow for all-sustaining food, O wise one, for the worship-loving worshipper,
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.

7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.

The Ṛishi is Chitramahâ, son of Vasishṭha. The metre is Trishṭup in stanzas 1, 5, and Jagatî in the rest.

1 *Like Indra: vasum na:* like the Vasu, or chief Vasu. 'Like the sun.'—Wilson. *Riches:* or viands.

3 *Seven regions:* of the universe, according to Sâyaṇa.

4 *The seven:* the priests.

7 *Gods:* here meaning priests.

8 Arrangers in our synods, Agni, while they sang,
Vasishṭha's sons have called thee down, the potent one.
Maintain the growth of wealth with men who sacrifice. Ye gods, preserve us with your blessings evermore.

HYMN CXXIII. Vena.

See, Vena, born in light, hath driven hither, on chariot of the air, the calves of Pṛiṣni.
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.
2 Vena draws up his wave from out the ocean: mist-born, the fair one's back is made apparent.
Brightly he shone aloft on Order's summit: the hosts sang glory to their common birthplace.
3 Full many, lowing to their joint-possession, dwelling together stood the darling's mothers.
Ascending to the lofty height of Order, the bands of singers sip the sweets of Amrit.
4 Knowing his form, the sages yearned to meet him: they have come nigh to hear the wild bull's bellow.
Performing sacrifice they reached the river: for the Gandharva found the immortal waters.

Vena, 'the loving Sun' of I. 83. 5, *Kânta* or 'the beloved,' is said by the Scholiast in this place to be *madhyasthâno devaḥ* 'the god of the middle region.' He is, apparently, the Sun as he rises in the mist and dew of the morning.

The Ṛishi is said to be Vena, son of Bhṛigu. The metre is Trishṭup.

1 *Pṛiṣni*, the Speckled Cow, is the variegated cloud, and her *calves* are the masses of mist which the Sun dispels.

2 *Ocean:* the sea of air. *On Order's summit:* 'on the summit of nature's course.'—Wallis. *Order*, here and in the following stanza, is Kosmos, the ordered or law-regulated universe. *Common birth place:* the sky.

3 *Joint-possession:* the child which they have produced in common. *The darling's mothers:* the Dawns, or the Waters

4 *The wild bull's bellow:* the sound made by the dropping Soma-juice. *The Gandharva:* Vena, the rising Sun.

5 The Apsaras, the lady, sweetly smiling, waits on her lover in sublimest heaven.
In his friend's dwelling as a friend he wanders: he, Vena, rests him on his golden pinion.

6 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuṇa's envoy, the bird that hasteneth to the home of Yama.

7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons;
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.

8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven,
His lustre, joying in its own bright splendour, maketh dear glories in the loftiest region.

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5 *The Apsaras:* the celestial nymph who symbolizes the waters of heaven. *Her lover:* Vena, the Gandharva. "Our hymn illustrates the two senses in which the sun is brought into connection with the waters; first, as penetrating with his beams the watery masses of the sky, and secondly in the assimilation of his light to the waters, as soma or ambrosia, whence the depths of light become the aerial ocean. This association is stereotyped in the union of the Gandharvas and the Apsarases."—Wallis. *His friend's dwelling:* the mansion of his father Heaven.

7 *Clad in sweet raiment: surabhi*, sweet, may, as Mr. Wallis conjectures, be a play on the word *gandha*, occurring in the name Gandharva.

8 *The ocean:* the sea of air.

The hymn is one of the obscurest in the whole Ṛigveda. Mahîdhara interprets Vena by *chandra*, the Moon. Prof. Wilson says: "The general purport of the *Sûkta* makes it [Vena] equivalent to the thunder-cloud." Prof. Roth, whom Prof. Grassmann follows, identifies Vena Gandharva with the Rainbow. According to Prof. Ludwig Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the hymn in his *Cosmology of the Ṛigveda*, pp. 34 ff.

HYMN CXXIV. Agni, Etc.

COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
Be our oblation-bearer and preceder: thou hast lain long enough in during darkness.

2 I come a god foreseeing from the godless to immortality by secret pathways,
While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.

3 I, looking to the guest of other lineage, have founded many a rule of Law and Order.
I bid farewell to the great god, the Father, and, for neglect, obtain my share of worship.

4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.

Agni is the deity of stanzas 1—4, and Indra of 9: the remaining stanzas are said to be irregular in this respect. Stanzas 2—4 are ascribed to Agni as their Ṛishi, and 1, 5—9 to Agni, Varuṇa, and Soma.

1 Indra speaks. *Threefold:* performed with three daily libations; or comprising the *pâkayajña*, the *haviryajña*, and the *somayajña*, the simple domestic oblation, the oblation of clarified butter, etc., and the offering of Soma-juice. *With seven threads:* conducted by the seven chief priests. *With five divisions:* with five oblations, or regulated by the yajamâna and four of the chief priests, according to Sâyaṇa. The exact meaning is uncertain.

2 Agni speaks. He has left Varuṇa, originally the supreme deity, whose power was waning, and associated himself with Indra who has superseded that god. *From the godless:* from Varuṇa who in the decline of his supremacy has neglected Agni and sacrifice. Sâyaṇa interprets the first line differently:—'From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality.'—Wilson. *Seek the kin of strangers:* come to be born and domesticated in a new place, with Indra.

3 *Of other lineage:* of the other branch; terrestrial fire. *Father:* Varuṇa.

4 *Within this altar:* or, close to this Varuṇa. *This:* the supremacy of Indra.

Away pass Agni, Varuṇa, and Soma. Kingship alternates: this I come to favour.

5 These Asuras have lost their powers of magic. But thou, O Varuṇa, if thou dost love me,
O King, discerning truth and right from falsehood, come and be lord and ruler of my kingdom.

6 Here is the light of heaven, here all is lovely; here there is radiance, here is air's wide region.
Let us two slaughter Vṛitra. Forth, O Soma! Thou art oblation: we therewith will serve thee.

7 The sage hath fixed his form by wisdom in the heavens: Varuṇa with no violence let the waters flow.
Like women-folk, the floods that bring prosperity, have caught his hue and colour as they gleamed and shone.

8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their godhead;
And they, like people who elect their ruler, have in abhorrence turned away from Vṛitra.

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5 Indra speaks. *These Asuras:* Agni, Varuṇa, and Soma. *Come and be lord:* Indra offers Varuṇa spiritual and moral sovereignty as compensation for his loss of general supremacy.

6 *Let us two:* the exhortation is addressed by Indra to Soma. *Vṛitra:* regarded as in league with Varuṇa, the fiendish enemy in the shape of Varuṇa.

7 *The sage:* perhaps Soma, in answer to Indra's appeal; Mitra, according to Sâyaṇa.

8 *His loftiest power:* the supreme might of Indra.

9 They call him Swan, the abhorrent floods' companion, moving in friendship with celestial waters.
The poets in their thought have looked on Indra swiftly approaching when the Anushṭup calls him.

HYMN CXXV.

Vâk.

I TRAVEL with the Rudras and the Vasus, with the Âdityas and All-gods I wander.
I hold aloft both Varuṇa and Mitra, I hold aloft Indra and both the Aṣvins.
2 I cherish and sustain high-swelling Soma, and Twashṭar I support, Pûshan, and Bhaga.
I load with wealth the zealous sacrificer who pours the juice and offers his oblation.
3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus gods have stablished me in many places with many homes to enter and abide in.

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9 This stanza appears to have been added on account of the occurrence of the word *bîbhatsûnâm* (abhorrentium) which seems to connect it with the preceding stanza where *bîbhatsuvaḥ* (abhorrentes) occurs. *Swan: hansa:* Sûrya the Sun-god is sometimes so called. *Swiftly approaching when the Anushṭup calls him:* "or the ceaselessly moving Indra, who is worthy to be praised with an *Anushṭubh*."—Wilson. Or, dancing the Anushṭup, according to Prof. Max Müller's interpretation.

M. Bergaigne has translated and explained this hymn. See *La Religion Védique*, III. pp. 145—149. See also Book IV. 42, for hints of the rivalry between Varuṇa and Indra.

Vâk is Speech personified, the Word, the first creation and representative of Spirit, and the means of communication between men and gods. Here she is said to be the daughter of the Ṛishi Ambhṛiṇa. The Ṛishi is Vâk. The metre is Jagatî in stanza 2, and Trishṭup in the rest.

4 Through me alone all eat the food that feeds them,—
each man who sees, breathes, hears the word outspoken.
They know it not, but yet they dwell beside me.
Hear, one and all, the truth as I declare it.

5 I, verily, myself announce and utter the word that gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Ṛishi, and a Brahman.

6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.

7 On the world's summit I bring forth the Father:
my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.

8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

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7 *The Father:* Heaven or Sky, produced from Vâk identified with Paramâtmâ, the supreme and universal Soul.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. 32; by the authors of the *Siebenzig Lieder;* and by Prof. Peterson, *Hymns from the Rigveda* (Bombay Sanskrit Series).

Mr. Wallis observes: "Vāc, 'Speech' is celebrated alone in two whole hymns, X. 71. and X. 125., of which the former shows that the primary application of the name was to the voice of the hymn, the means of communication between heaven and earth at the sacrifice. The other hymn illustrates the constant assimilation of the varied phenomena of nature to the sacrifice; all that has a voice in nature, the thunder of the storm, the reawaking of life at dawn, with songs of rejoicing over the new birth of the world, are embodied in this Vāc in the same way as it is said of Bṛihaspati, that he embraces all things that are. It is thus another expression for that idea of the unity of the world, which we have seen crowning the mystical speculations of all the more abstract hymns of the collection."—*Cosmology of the Ṛigveda*, p. 85.

HYMN CXXVI. Viśvedevas.

No peril, no severe distress, ye gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuṇa, of one accord, beyond his foes.

2 This very thing do we desire, Varuṇa, Mitra, Aryaman,
Whereby ye guard the mortal man from sore distress, and lead him safe beyond his foes.

3 These are, each one, our present helps, Varuṇa, Mitra, Aryaman,
Best leaders, best deliverers, so may they safely carry us beyond our foes.

4 Ye compass round and guard each man, Varuṇa, Mitra, Aryaman:
In your dear keeping may we be, ye who are excellent as guides beyond our foes.

5 Âdityas are beyond all foes,—Varuṇa, Mitra, Aryaman:
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.

6 These lead us safely over all, Varuṇa, Mitra, Aryaman,
These who are kings of living men, over all troubles far away beyond our foes.

7 May they give bliss to aid us well, Varuṇa, Mitra, Aryaman:
May the Âdityas, when we pray, grant us wide shelter and defence beyond our foes.

8 As in this place, O holy ones, ye Vasus freed even the Gaurî when her feet were fettered,
So free us now from trouble and affliction: and let our life be lengthened still, O Agni.

The Ṛishi is Kulmalabarhisha, son of Śilûsha, or Anhomuch, son of Vâmadeva. The metre is Trishṭup in stanza 8, and Uparishṭâdbṛihatî in the rest.

8 *Gaurî:* the wild-cow, the female of the Gaura or Bos Gaurus. The Vasus are said to have delivered her from Viśvâvasu the Gandharva.

HYMN CXXVII.

Night.

With all her eyes the goddess Night looks forth approaching many a spot:
She hath put all her glories on.

2 Immortal, she hath filled the waste, the goddess hath filled height and depth:
She conquers darkness with her light.

3 The goddess as she comes hath set the Dawn her sister in her place:
And then the darkness vanishes.

4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.

5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.

6 Keep off the she-wolf and the wolf; O Ûrmyâ, keep the thief away:
Easy be thou for us to pass.

7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.

8 These have I brought to thee like kine. O Night, thou child of heaven, accept
This laud as for a conqueror.

The Ṛishi is Kuṣika, son of Sobhari, or Râtrî (Night) daughter of Bharadvâja. The metre is Gâyatrî.

2 *The waste:* 'the expanded (firmament).'—Wilson.

6 *Ûrmyâ:* 'undulating;' Night.

8 *These:* verses.

HYMN CXXVIII. Viśvedevas.

LET me win glory, Agni, in our battles: enkindling thee, may we support our bodies.
May the four regions bend and bow before me: with thee for guardian may we win in combat.

2 May all the gods be on my side in battle, the Maruts led by Indra, Vishṇu, Agni.
Mine be the middle air's extended region, and may the wind blow favouring these my wishes.

3 May the gods grant me riches; may the blessing and invocation of the gods assist me.
Foremost in fight be the divine invokers: may we, unwounded, have brave heroes round us.

4 For me let them present all mine oblations, and let my mind's intention be accomplished.
May I be guiltless of the least transgression: and, all ye gods, do ye combine to bless us.

5 Ye six divine Expanses, grant us freedom: here, all ye gods, acquit yourselves like heroes.
Let us not lose our children or our bodies: let us not benefit the foe, king Soma!

6 Baffling the wrath of our opponents, Agni, guard us as our infallible protector.
Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined.

The Ṛishi is Vihavya of the family of Angiras. The metre is Jagatī in stanza 8, and Trishṭup in the rest of the hymn.

1 *The four regions:* the king who is praying for assistance is about to undertake a *Digvijaya*, the subjugation of all neighbouring countries in all directions.

3 *Divine invokers:* the Hotar-priests of the gods. Sâyaṇa explains differently:—'may my invokers of the gods be the first to propitiate them.'—Wilson.

5 *Six divine Expanses:* the four cardinal points, and upper and lower spaces; or Heaven, Earth, Day, Night, Water, and Plants.

7 Lord of the world, creator of creators: the saviour god who overcomes the foeman.
May gods, Bṛihaspati, both Aṣvins shelter from ill this sacrifice and sacrificer.
8 Foodful, and much-invoked, at this our calling may the great Bull vouchsafe us wide protection.
Lord of bay coursers, Indra, bless our children: harm us not, give us not as prey to others.
9 Let those who are our foemen stay afar from us: with Indra and with Agni we will drive them off.
Vasus, Âdityas, Rudras have exalted me, made me far-reaching, mighty, thinker, sovran lord.

HYMN CXXIX. Creation.

THEN was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?
2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.

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7 After *creator of creators* Sâyaṇa supplies *tam devam staumi*, 'that god I praise.' Indra or Savitar is intended.

8 *The great Bull:* Indra.

The Ṛishi is Prajâpati Parameshṭhin or the Supreme. The metre is Trishṭup.

1 *Then:* in the beginning. *Non-existent: asat:* that does not yet actually exist, but which has in itself the latent potentiality of existence. 'There was a certain unapparent condition,' says an Indian Commentator, 'which, from the absence of distinctness, was not an 'entity,' while from its being the instrument of the world's production, it was not a 'non-entity.''

2 *That One Thing:* the single primordial substance, the unit out of which the universe was developed. Cp. I. 164. 6 and 46.

3 Darkness there was: at first concealed in darkness this All was indiscriminated chaos.
All that existed then was void and formless: by the great power of Warmth was born that Unit.

4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder.

6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The gods are later than this world's production. Who knows then whence it first came into being?

7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

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3 *Warmth:* Prof. Wilson, following Sâyaṇa, translates *tapasaḥ* by 'austerity,' meaning the contemplation of the things that were to be created. M. Burnouf, in *La Science des Religions*, pp. 207 ff. has shown how *warmth* was regarded by the Âryas as the principle explaining movement, life, and thought.

4 *Desire:* Kâma, Eros, or Love. *Sages:* ancient Ṛishis.

5 *Line:* a line drawn by the ancient Ṛishis to make a division between the upper world and the lower, and to bring duality out of unity. *Begetters:* the Fathers may be meant. *Free action:* the happiness of the Fathers. The stanza is obscure, and its connexion with stanza 4 is not obvious. An intervening stanza may, perhaps, have been lost.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. pp. 33, 34; by Dr. Muir, *O. S. Texts*, V. 356, 357; by the authors of the *Siebenzig Lieder*, and by Mr. Wallis, *Cosmology of the Rigveda*, pp. 59 ff. "The latest of the many Commentators on this hymn are Professor Whitney in the Journal of the American Oriental Society, vol. xi. p. cix, and Dr. Schermann, Philosophische Hymnen aus der Ṛig-und Atharva-Veda Saṁhitâ, 1887."—Wallis.

See Prof. Max Müller, *History of Ancient Sanskrit Literature*, pp. 559—563.

HYMN CXXX.

Creation.

THE sacrifice drawn out with threads on every side,
stretched by a hundred sacred ministers and one,—
This do these Fathers weave who hitherward are
come: they sit beside the warp and cry, Weave
forth, weave back.

2 The Man extends it and the Man unbinds it: even
to this vault of heaven hath he outspun it.
These pegs are fastened to the seat of worship: they
made the Sâma hymns their weaving-shuttles.

3 What was the rule, the type, the first occasion?
What were the wooden fender and the butter?
What were the metre, Pra-uga, and Uktha, when to
the god all deities paid worship?

4 Closely was Gâyatrî conjoined with Agni, and closely
Savitar combined with Ushṇih.
Brilliant with Ukthas, Soma joined Anushṭup: Bri-
haspati's voice by Bṛihatî was aided.

As the subject of the hymn is creation typified and originated by the mysterious primeval sacrifice (cp. X. 90), Prajâpati the Creator is said by Sâyaṇa to be the deity. The Ṛishi is Yajña (Sacrifice) Prajâpati's son. The metre is Jagatî in the first stanza, and Trishṭup in the rest.

1 *The sacrifice: sargâtmako yajñaḥ:* the sacrifice which constitutes creation.—Sâyaṇa. *A hundred and one:* meaning an indefinitely large number. *Fathers:* Sâyaṇa explains *pitaraḥ* here by *pâlakâḥ*, protectors, the gods.

2 *The Man:* the first Man or Male; Purusha, Âdipurusha, Prajâpati, according to Sâyaṇa.

3 *Wooden fender:* the frame of wood, or logs of wood, that kept the sacrificial fire together. *Pra-uga:* the second Śastra or hymn at the morning libation. "Verses 4 and 5 answer the question what was the metre? Two of the other questions—those relating to the butter *(ájya)* and the enclosure *(paridhi)*—have been answered, Sâyaṇa says, in the *Purusha-Sûkta*, X. 90."—Wilson.

4 *Brilliant with Ukthas:* 'gladdening (us) through hymns *(ukthas)*.'—Muir. *Bṛihaspati's voice:* because his duty was to speak as priest.

5 Virâj adhered to Varuṇa and Mitra: here Triṣhṭup day by day was Indra's portion.
Jagatî entered all the gods together: so by this knowledge men were raised to Ṛishis.
6 So by this knowledge men were raised to Ṛishis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I behold them who first performed this sacrificial worship.
7 They who were versed in ritual and metre, in hymns and rules, were the seven godlike Ṛishis.
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

HYMN CXXXI. Indra.

Drive all our enemies away, O Indra, the western, mighty conqueror, and the eastern.
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who come not to prepare the grass for worship.

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5 *Day by day:* was Indra's portion of the mid-day (oblation).'—Wilson.

6 *I behold them:* or, according to Prof. Ludwig's interpretation:—These with the eyes of mind, I think, beheld them.

7 "The seven Ṛishis here are not the Angirasas, but Bharadvâja, Kaṣyapa, Gotama, Atri, Vasishṭha, Viṣvâmitra, and Jamadagni. The knowledge of the ritual is derived from the divine priests; the sages or Ṛishis have followed them in sacrificing, and modern priests are only imitators of those who preceded them."—Ludwig.

The hymn has been translated by Dr. Muir, *O. S. Texts*, III. pp. 278, 279.

The Aṣvins are the deities of stanzas 4 and 5. The Ṛishi is Sukîrti, son of Kakshîvân. The metre is Anushṭup in stanza 4, and Triṣhṭup in the rest.

3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.

4 Ye, Aṣvins, lords of splendour, drank full draughts of grateful Soma-juice,
And aided Indra in his work with Namuchi of Asura birth.

5 As parents aid a son, both Aṣvins, Indra, aided thee with their wondrous powers and wisdom.
When thou, with might, hadst drunk the draught that gladdens, Sarasvatî, O Maghavan, refreshed thee.

6 Indra is strong to save, rich in assistance: may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigour.

7 May we enjoy his favour, his the holy: may we enjoy his blessèd loving-kindness.
May this rich Indra, as our good protector, drive off and keep afar all those who hate us.

HYMN CXXXII. Mitra. Varuṇa.

MAY Dyaus the lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Aṣvins, both the gods, strengthen the worshipper with bliss.

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3 *With one horse:* it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car; but the precise meaning of the first line is somewhat uncertain.

4 The myth referred to in this and the following stanza has not been preserved.

The Ṛishi is Ṣakapûta, son of Nṛimedhas. The metre is Nyankusâriṇî (8 + 12 + 8 + 8) in stanza 1; Prastârapankti (12 + 12 + 8 + 8) in 2 and 6; Mahâsatobṛihatî in 7; and Virâḍrûpâ in the rest of the hymn.

2 As such we honour you, Mitra and Varuṇa, with hasty zeal, most blest, you who sustain the laud.
So through our friendship with you both may we subdue the Râkshasas.

3 And when we seek to win your love and friendship, we who have precious wealth in our possession,
Or when the worshipper augments his riches, let not his treasures be shut up.

4 That other, Asura! too was born of Heaven: thou art, O Varuṇa, the king of all men.
The chariot's lord was well content, forbearing to anger Death by sin so great.

5 This sin hath Ṣakapûta here committed. Heroes who fled to their dear friend he slayeth,
When the steed bringeth down your grace and favour in bodies dear and worshipful.

6 Your mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.

7 Ye twain have seated you as lords of wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nṛimedhas saved from woe, Sumedhas saved from woe.

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4 *That other:* Mitra. *The chariot's lord:* literally, 'head of the chariot.' The meaning is uncertain. I find the rest of the hymn unintelligible. Prof. Ludwig conjectures that two brothers, Nṛimedhas and Sumedhas, had contended for sovereignty, and that the adherents of one had wished to put the other brother to death, but had not carried out their purpose. Ṣakapûta absolves and purifies the former, and the brothers are reconciled.

5 *The steed:* the Sun.—Ludwig. *Your grace:* Mitra's and Varuṇa's.

6 *Your mother Aditi:* perhaps the mother of the two brothers is intended.—Ludwig.

HYMN CXXXIII.

Indra.

SING strength to Indra that shall set his chariot in the foremost place.

Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of our weak enemies.

2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.

Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies.

3 Destroyed be all malignities and all our enemy's designs.

Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies.

4 The robber people round about, Indra, who watch and aim at us,—

Trample them down beneath thy foot; a conquering scatterer art thou. Let the weak bowstrings break upon the bows of our weak enemies.

5 Whoso assails us, Indra, be the man a stranger or akin,

Bring down, thyself, his strength although it be as vast as are the heavens. Let the weak bowstrings break upon the bows of our weak enemies.

6 Close to thy friendship do we cling, O Indra, and depend on thee.

Lead us beyond all pain and grief along the path of holy Law. Let the weak bowstrings break upon the bows of our weak enemies.

The Ṛishi is Sudâs, son of Pijavana. The metre is Ṣakvarî in stanzas 1—3, Mahâpankti in 4—6, and Trishṭup in 7.

7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring a thousand streams, give milk to feed us.

HYMN CXXXIV. Indra.

As, like the Morning, thou hast filled, O Indra, both the earth and heaven,
So as the mighty one, great king of all the mighty world of men, the goddess mother brought thee forth, the blessèd mother gave thee life.

2 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The goddess mother brought thee forth, the blessèd mother gave thee life.

3 Shake down, O slayer of the foe, those great all-splendid energies.
With all thy powers, O Śakra, all thine helps, O Indra, shake them down. The goddess mother brought thee forth, the blessèd mother gave thee life.

4 As thou, O Śatakratu, thou, O Indra, shakest all things down
As wealth for him who sheds the juice, with thine assistance thousandfold. The goddess mother brought thee forth, the blessèd mother gave thee life.

---

7 *The great Cow:* probably the Earth.

Godhâ is the Ṛishi of the second half of stanza 6 and of 7, and Mândhâtar, son of Yuvanaśva, of the rest of the hymn. The metre is Pankti in stanza 7, and Mahâpankti in the rest.

1 *The goddess mother:* Aditi.

3 *Energies:* influences in the shape of rain and sunlight.

4 *Śatakratu:* or, Lord of Hundred Powers.

5 Around, on every side like drops of sweat let lightning-flashes fall.
Let all malevolence pass away from us like threads of Dûrvâ grass. The goddess mother brought thee forth, the blessèd mother gave thee life.

6 Thou bearest in thine hand a lance like a long hook, great counsellor!
As with his foremost foot a goat, draw down the branch, O Maghavan. The goddess mother brought thee forth, the blessèd mother gave thee birth.

7 Never, O gods, do we offend, nor are we ever obstinate: we walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath your arms.

HYMN CXXXV. Yama.

In the tree clothed with goodly leaves where Yama drinketh with the gods,
The father, master of the house, tendeth with love our ancient sires.

2 I looked reluctantly on him who tended well those men of old,
On him who treads that evil path, and then I yearned for this again.

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5 *Dûrvâ grass:* Panicum Dactylon; a species of bent grass whose filaments stretch horizontally away from the stem.

6 *The branch:* that is loaded with fruit for us.

The Ṛishi is Kumâra of the race of Yama. The metre is Anushṭup.

1 *The tree:* where the spirits of the pious dead rest after their labours. *The father:* Yama.

2 The spirit of the dead child speaks. *I yearned for this:* to return to the world of life.

3 Thou mountest, though thou dost not see, O child, the new and wheel-less car
Which thou hast fashioned mentally, one-poled but turning every way.

4 The car which thou hast made to roll hitherward from the sages, child!
This hath the Sâman followed close, hence, laid together on a ship.

5 Who was the father of the child? Who made the chariot roll away?
Who will this day declare to us how the funereal gift was made?

6 When the funereal gift was placed, straightway the point of flame appeared.
A depth extended in the front: a passage out was made behind.

7 Here is the seat where Yama dwells, that which is called the home of gods:
Here minstrels blow the flute for him: here he is glorified with songs.

---

3 Yama speaks. *Fashioned mentally:* figuratively prepared by being burnt on the funeral pile.

5 *Ship:* meaning, apparently, the funeral pile. *The funereal gift:* the meaning of *amudeyî* is uncertain. 'Restitution.'—Wilson. 'Surrender' or 'delivery,' according to Prof. Zimmer.

6 *A depth:* the meaning is obscure. *Passage out:* probably for the removal of the ashes.

The subject of the hymn appears to be the funeral ceremony of a boy (*kumâra*, said by some to be the name of a man). According to the legend cited by Sâyaṇa a youth named Nachiketas was sent by his father to the kingdom of Yama who treated him kindly and allowed him to return to this world. "The hymn is made throughout applicable to *Áditya* as well as to Yama, with, if possible, a still greater degree of obscurity. It seems to have been the basis of the discussion in the Taittiríya Brâhmaṇa (III. 11. 8) and in the Kathá Upanishad, respecting what becomes of the soul after death, in dialogues between *Nachiketas* and Yama."—Wilson.

HYMN CXXXVI.

Keśins.

He with the long loose locks supports Agni, and moisture, heaven, and earth :
He is all sky to look upon : he with long hair is called this light.

2 The Munis, girdled with the wind, wear garments soiled of yellow hue.
They, following the wind's swift course go where the gods have gone before.

3 Transported with our Munihood we have pressed on into the winds :
You therefore, mortal men, behold our natural bodies and no more.

4 The Muni, made associate in the holy work of every god,
Looking upon all varied forms flies through the region of the air.

5 The steed of Vâta, Vâyu's friend, the Muni, by the gods impelled,

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The Keśins, *keśinaḥ*, wearers of long loose hair, are Agni, Vâyu, and Sûrya. Each stanza has for its Ṛishi one of the seven sons of Vâtaraśana. See Index of Hymns. The metre is Anushṭup.

1 *He with the long loose locks :* probably the ascetic, the Muni or Yogî. According to Sâyaṇa, the radiant Sun. *Moisture : visham*, usually meaning 'poison' is so explained in this place. 'Poison' and 'potion,' it will be remembered, are different forms of one word.

2 *Munis :* ascetics inspired or in a state of ecstasy. *Girdled with the wind :* exposed without girdles to the wind. According to Sâyaṇa, sons of Vâtaraśana.

5 *In both the oceans :* everywhere in the firmament from its eastern to its western extremity.

"The hymn shows the conception that by a life of sanctity the Muni can attain to the fellowship of the deities of the air, the Vâyus, the Rudras, the Apsarasas, and the Gandharvas; and, furnished like them with wonderful powers, can travel along with them on their course.....The beautiful-haired, the long-haired, that is to say, the Muni, who during the time of his austerities does not shave his hair, upholds fire, moisture, heaven, and earth, and resembles the world of light, ideas which the later literature so largely contains."—Prof. Roth, quoted by Dr. Muir, *O. S. Texts*, IV. 319, the hymn being transliterated and translated on page 318.

In both the oceans hath his home, in eastern and in western sea.

6 Treading the path of sylvan beasts, Gandharvas, and Apsarasas,
He with long locks, who knows the wish, is a sweet most delightful friend.

7 Vâyu hath churned for him: for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water from the cup.

HYMN CXXXVII. Viśvedevas.

YE gods, raise up once more the man whom ye have humbled and brought low.
O gods, restore to life again the man who hath committed sin.

2 Here these two winds are blowing far as Sindhu, from a distant land.
May one breathe energy to thee, the other blow away thy fault.

3 Hither, O wind, blow healing balm, blow every fault away, thou wind;
For thou who hast all medicine comest as envoy of the gods.

4 I am come nigh to thee with balms to give thee rest and keep thee safe.
I bring thee blessèd strength, I drive thy weakening malady away.

Each stanza is ascribed to one of the seven great Ṛishis. See Index of Hymns. The metre is Anushṭup. The hymn is a charm to restore a sick man to health.

1 *Who hath committed sin:* sickness and death being regarded as the consequence of sin.

2 *Sindhu:* or, ocean.

4 The Wind speaks. *Weakening malady: yakshma* may be sickness in general, or the name of a large class of diseases, probably of a consumptive nature.

5 Here let the gods deliver him, the Maruts' band deliver him :
All things that be deliver him that he be freed from his offence.

6 The waters have their healing power, the waters drive disease away.
The waters have a balm for all : let them make medicine for thee.

7 The tongue that leads the voice precedes. Then with our tenfold-branching hands,
With these two chasers of disease we stroke thee with a gentle touch.

HYMN CXXXVIII. Indra.

ALLIED with thee in friendship, Indra, these thy priests, remembering holy Law, rent Vṛitra limb from limb,
When they bestowed the Dawns and let the waters flow, and when thou didst chastise dragons at Kutsa's call.

2 Thou sentest forth productive powers, clavest the hills, thou dravest forth the kine, thou drankest pleasant meath.
Thou gavest increase through this tree's surpassing might. The sun shone by the hymn that sprang from holy Law.

---

7 The stanza is important as showing that the Indians employed touches or laying-on of hands to relieve suffering or to restore health. Cp. X. 60. 12.

The Ṛishi is Anga, son of Uru. The metre is Jagatī.

1 *Thy priests:* the Angirasas. *Didst chastise:* this clause is very difficult. I adopt Prof. Grassmann's interpretation.

2 *This tree's surpassing might:* the power of the juice of the Soma plant.

3 In the mid-way of heaven the Sun unyoked his car: the Ârya found a match to meet his Dâsa foe.
Associate with Ṛijiṣvan Indra overthrew the solid forts of Pipru, conjuring Asura.

4 He boldly cast down forts which none had e'er assailed: unwearied he destroyed the godless treasure-stores.
Like Sun and Moon he took the stronghold's wealth away, and, praised in song, demolished foes with flashing dart.

5 Armed with resistless weapons, with vast power to cleave, the Vṛitra-slayer whets his darts and deals forth wounds.
Bright Ushas was afraid of Indra's slaughtering bolt: she went upon her way and left her chariot there.

6 These are thy famous exploits, only thine, when thou alone hast left the other reft of sacrifice.
Thou in the heavens hast set the ordering of the moons: the Father bears the felly portioned out by thee.

HYMN CXXXIX. Savitar.

Savitar, golden-haired, hath lifted eastward, bright with the sunbeams, his eternal lustre;
He in whose energy wise Pûshan marches, surveying all existence like a herdsman.

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3 *Unyoked his car:* the allusion is, perhaps, to an eclipse.—Ludwig. *Ṛijiṣvan:* a pious worshipper befriended by Indra. *Pipru:* a demon of drought. See Vol. I., Index.

5 *Bright Ushas was afraid:* see II. 15. 6, IV. 30. 8—11, and X. 73. 6.

6 *The other:* thy foe, the demon or Râkshasa. *The Father:* Dyaus or Heaven. *The felly portioned out by thee:* the course of the Moon through the asterisms, which thou hast arranged.

Viṣvâvasu is the deity of stanzas 4—6, and the Ṛishi of the hymn. The metre is Trishṭup.

2 Beholding men he sits amid the heavens, filling the two world-halves and air's wide region.
He looks upon the rich far-spreading pastures between the eastern and the western limit.

3 He, root of wealth, the gatherer-up of treasures, looks with his might on every form and figure.
Savitar, like a god whose law is constant, stands in the battle for the spoil like Indra.

4 Waters from sacrifice came to the Gandharva Viṣvâvasu, O Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.

5 This song Viṣvâvasu shall sing us, meter of air's mid-realm, celestial Gandharva,
That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.

6 In the floods' track he found the booty-seeker: the rocky cow-pen's doors he threw wide open.
These, the Gandharva told him, flowed with Amrit.
Indra knew well the puissance of the dragons.

HYMN CXL. Agni.

AGNI, life-power and fame are thine: thy fires blaze forth on high, O thou refulgent god.
Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.

---

2 *Pastures:* there is no substantive in the text. Sâyaṇa supplies 'quarters of space;' Ludwig 'ladles;' and Grassmann 'pastures.'

4 *Waters:* used in the preparation of the Soma-juice. *The Gandharva:* regarded as the custodian of the celestial Soma. *The Sun's enclosures:* 'the rims of the sun.'—Wilson.

5 *Viṣvâvasu:* the celestial Gandharva, is here the Sun-god.

6 *He:* Viṣvâvasu. *The booty-seeker:* Indra who sought to win the waters. *Of the dragons:* the serpent-demons who obstructed the floods of heaven.

The Ṛishi is Agni Pâvaka. The metre is Vishṭârapankti (8 + 12 + 12 + 8) in stanza 1; Satobṛihatî in 2—4; Uparishṭâjjyotish in 5; and Trishṭup in 6.

2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy mothers, aidest them as son: thou joinest close the earth and heaven.
3 O Jâtavedas, son of strength, rejoice thyself, gracious, in our fair hymns and songs.
In thee are treasured various forms of strengthening food, born nobly and of wondrous help.
4 Agni, spread forth, as ruler, over living things: give wealth to us, immortal god.
Thou shinest out from beauty fair to look upon: thou leadest us to conquering power.
5 To him, the wise, who orders sacrifice, who hath great riches under his control,
Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.
6 The men have set before them for their welfare Agni, strong, visible to all, the holy.
Thee, godlike one, with ears to hear, most famous men's generations magnify with praise-songs.

HYMN CXLI. Viśvedevas.

Turn hither, Agni, speak to us: come to us with a gracious mind.
Enrich us, master of the house: thou art the giver of our wealth.
2 Let Aryaman vouchsafe us wealth, and Bhaga, and Bṛihaspati.
Let the gods give their gifts, and let Sûnṛitâ, goddess, grant us wealth.

---

2 *Thy mothers:* heaven and earth. *Joinest close:* or, fillest full.
5 *To him:* to the institutor of the sacrifice.

The Ṛishi is Agni Tâpasa (the Ascetic). The metre is Anushṭup.
2 *Sûnṛitâ:* Pleasantness; in the form of true and pleasant Speech. Cp. I. 40. 3.

3 We call king Soma to our aid, and Agni with our songs and hymns,
The Âdityas, Vishṇu, Sûrya, and the Brahman priest Bṛihaspati.

4 Indra, Vâyu, Bṛihaspati, gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.

5 Urge Aryaman to send us gifts, and Indra, and Bṛihaspati,
Vâta, Vishṇu, Sarasvatî, and the strong courser Savitar.

6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:
Incite them to bestow their wealth to aid our service of the gods.

HYMN CXLII. Agni.

With thee, O Agni, was this singer of the laud: he hath no other kinship, O thou son of strength.
Thou givest blessèd shelter with a triple guard. Keep the destructive lightning far away from us.

2 Thy birth who seekest food is in the falling flood, Agni: as comrade thou winnest all living things.
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.

3 And thou, O Agni, thou of godlike nature, sparest the stones, while eating up the brushwood.
Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.

The Ṛishis are Jaritar, Droṇa, Sârisṛikva, and Stambamitra, of the race of Ṣârnga, a couplet being ascribed to each. The metre is Jagatî in stanzas 1, 2; Trishṭup in 3, 6; and Anushṭup in 7, 8.

3 *Sparest the stones:* see Pischel, *Vedische Studien*, p. 180. Cp. III. 29. 6.

4 O'er hills, through vales devouring as thou goest, thou partest like an army fain for booty.
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.

5 Apparent are his lines as he approaches: the course is single, but the cars are many,
When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.

6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.
Gape widely, bend thee, waxing in thy vigour: let all the Vasus sit this day beside thee.

7 This is the waters' reservoir, the ocean's great receptacle.
Take thou another path than this, and as thou listest walk thereon.

8 On thy way hitherward and hence let flowery Dûrvâ grass spring up.
Let there be lakes with lotus blooms. These are the mansions of the sea.

HYMN CXLIII. Aśvins.

Ye made that Atri, worn with eld, free as a horse to win the goal.
When ye restored to youth and strength Kakshîvân like a car renewed,

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6 Stanzas 6—9 seem to belong to some other hymn, being a prayer to Agni that he may spare the speaker's house where, he says, there is nothing to invite the devouring god.

The Ṛishi is Atri, son of Sankhya. The metre is Anushṭup.

1 *Atri:* see I. 112. 7. *Kakshîvân:* the scholiast says that this Ṛishi was originally dull of understanding and that the Aśvins endowed him with knowledge. Prof. Ludwig takes *kakshîvantam* to be an adjective agreeing with *ratham:* 'Again ye made him youthful like a chariot that is braced with bands.

2 Ye freed that Atri like a horse, and brought him newly-born to earth.
Ye loosed him like a firm-tied knot which gods unsoiled by dust had bound.

3 Heroes who showed most wondrous power to Atri, strive to win fair songs;
For then, O heroes of the sky, your hymn of praise shall cease no more.

4 This claims your notice, bounteous gods!—oblation, Aṣvins! and our love,
That ye, O heroes, in the fight may bring us safe to ample room.

5 Ye twain to Bhujyu tossed about in ocean at the region's end,
Nâsatyas, with your wingèd steeds came nigh, and gave him strength to win.

6 Come with your joys, most liberal gods, lords of all treasures, bringing weal.
Like fresh full waters to a well, so, heroes, come and be with us.

HYMN CXLIV. Indra.

THIS deathless Indu, like a steed, strong and of full vitality,
Belongs to thee, the orderer.

2 Here, by us, for the worshipper, is the wise bolt that works with skill.
It brings the bubbling beverage as a dexterous man brings the effectual strong drink.

---

5 *Bhujyu:* see Vol. I., Index.

The Ṛishi is Suparṇa, son of Târkshya, or Ûrdhvakṛiṣana, of the race of Yama. The metre is Gâyatrî in stanzas 1, 3, 4; Bṛihati in 2; Satobṛihatî in 5; and Vishṭârapaṅkti in 6.

1 *Indu:* Soma. *The orderer:* disposer and arranger of the universe.

2 *Bolt:* the Vashaṭkâra, or sacrificial exclamation, is to the priests what the thunderbolt is to Indra.

3 Impetuous Ahîṣuva, a bull among these cows of his,
Looked down upon the restless hawk.
4 That the strong-pinioned bird hath brought, child of the falcon, from afar,
What moves upon a hundred wheels along the female dragon's path.
5 Which, fair, unrobbed, the falcon brought thee in his foot, the red-hued dwelling of the juice;
Through this came vital power which lengthens out our days, and kinship through its help awoke.
6 So Indra is by Indu's power: e'en among gods will it keep great destruction off.
Wisdom, most sapient one, brings force that lengthens life. May wisdom bring the juice to us.

HYMN CXLV. Sapatnîbâdhanam.

FROM out the earth I dig this plant, an herb of most effectual power,
Wherewith one quells the rival wife and gains the husband for oneself.

3 I find this and the following stanza unintelligible. *Ahîṣuva* in other places is the name of a demon; but the meaning here is uncertain. *Cows:* there is no substantive to *âsu svâsu*, 'these his own,' in the feminine gender.

4 *What moves upon a hundred wheels:* *ṣatachakram:* 'the bestower of many boons.'—Wilson.

5 *Dwelling of the juice:* the Soma-plant, which the falcon brought from heaven.

6 *It:* or he; Indu or the Soma-juice.

Prof. Grassmann places this hymn in his Appendix as being in his opinion made up of fragments. He considers Ahîṣuva (stanza 3) to be 'the archer Kṛiṣânu' of IV. 27. 3 and other places who guards the celestial Soma, and instead of 'cows' he understands 'wives.'

The hymn is a spell to rid a jealous wife of a more favoured rival. The Ṛishi is Indrâṇî, the consort of Indra. The metre is Pankti in stanza 6, and Anushṭup in the rest.

1 *This plant:* said to be the Pâṭâ, probably identical with Pâṭhâ (Clypea Hernandifolia), a climbing plant possessing various medicinal properties.

2 Auspicious, with expanded leaves, sent by the gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.

3 Stronger am I, O stronger one, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.

4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.

5 I am the conqueror, and thou, thou also art victorious:
As victory attends us both we will subdue my fellow-wife.

6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed to me, hasten like water on its way.

HYMN CXLVI. Aranyânî.

GODDESS of wild and forest who seemest to vanish from the sight,
How is it that thou seekest not the village? Art thou not afraid?

2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the lady of the wood exults.

---

6 *Thy spirit:* the husband's.

The deity, Aranyânî, is the tutelary goddess of the forest and wilderness. The Ṛishi is Devamuni, son of Irammada. The metre is Anushṭup.

2 *Grasshopper.....cicala:* the *chichchika* is said to be a little creature that cries *chichî;* and the *vṛishârava* is said to be a sort of cricket. Others take them to be birds of some unascertained kind.

3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the lady of the forest seems to free the wains.

4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.

5 The goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.

6 Now have I praised the forest queen, sweet-scented, redolent of balm,
The mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII. Indra.

I TRUST in thy first wrathful deed, O Indra, when thou slewest Vṛitra and didst work to profit man;
What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O thunder-armed.

---

3 *Cattle seem to graze:* deer feeding in the glades. *What seems a dwelling-place:* a natural bower of branches and creepers.

4 Sounds are heard as of a cowman calling his cattle, or of a woodman at work.

5 *Murderous enemy:* the text has only *anyaḥ*, 'another,' by which, according to Sâyaṇa, a tiger or robber is meant. Prof. Ludwig suggests that the reading should be *kanyaḥ*, 'one who is destined to be killed.' The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 423; and by the authors of the *Siebenzig Lieder des Rigveda.*

The Ṛishi is Suvedâs, son of Ṣirisha. The metre is Trishṭup in stanza 5, and Jagatî in the rest of the hymn.

2 Thou with thy magic powers didst rend the conjurer Vṛitra, O blameless one, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.
3 God much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the strong for sons and progeny and riches undisturbed.
4 That man shall find delight in well-protected wealth whose care provides for him the quick-sought joyous draught.
Bringing oblations, strengthened, Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.
5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuṇa and Mitra, deal food to us, O wondrous, as dispenser.

HYMN CXLVIII. Indra.

When we have pressed the juice we laud thee, Indra, and when, most valorous! we have won the booty.
Bring us prosperity, as each desires it: under thine own protection may we conquer.
2 Sublime from birth, mayst thou O Indra, hero, with Sûrya overcome the Dâsa races.
As by a fountain's side, we bring the Soma that lay concealed, close-hidden in the waters.

---

3 *Princes:* the Sûris, the wealthy institutors of the sacrifice. *The strong:* thee, the mighty Indra.

The Ṛishi is Pṛithu, son of Vena. The metre is Trishṭup.

3 Answer the votary's hymns, for these thou knowest, pleased with the Ṛishis' love, thyself a singer.
May we be they who take delight in Somas; these with sweet food for thee, O chariot-rider.

4 These holy prayers, O Indra, have I sung thee; grant to the men the strength of men, thou hero.
Be of one mind with those in whom thou joyest: keep thou the singers safe and their companions.

5 Listen to Pṛithî's call, heroic Indra, and be thou lauded by the hymns of Venya,
Who hath sung to thee, to thine oil-rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX. Savitar.

Savitar fixed the earth with bands to bind it, and made heaven stedfast where no prop supported.
Savitar milked, as 'twere a restless courser, air sea bound fast to what no foot had trodden.

2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expanded.

3 Then, with a full crowd of immortal beings, this other realm came later, high and holy.

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3 *These with sweet food:* 'these (praises are offered) with sacrificial viands.'—Wilson.

4 *Companions:* or, dependents.

5 *Pṛithî's call:* the invocation of Pṛithu, the Ṛishi of the hymn, according to Sâyaṇa. Prof. Ludwig suggests that Pṛithu's wife is intended. *Venya:* Pṛithu, son of Vena.

The Ṛishi is Archan, son of Hiraṇyastûpa. The metre is Trishṭup.

1 *To what no foot had trodden · atûrte:* 'to the indestructible (ether).'—Wilson.

First, verily, Savitar's well-feathered eagle was born: and he obeys his law for ever.

4 As warriors to their steeds, kine to their village, as fond milk-giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, lord of every blessing.

5 Like the Âṅgirasa Hiraṇyastûpa, I call thee, Savitar, to this achievement:
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

HYMN CL.

Agni.

THOU, bearer of oblations, though kindled, art kindled for the gods.
With the Âdityas, Rudras, Vasus, come to us: to show us favour come to us.

2 Come hither and accept with joy this sacrifice and hymn of ours.
O kindled god, we mortals are invoking thee, calling on thee to show us grace.

3 I laud thee Jâtavedas, thee lord of all blessings, with my song.
Agni, bring hitherward the gods whose laws we love, whose laws we love, to show us grace.

---

3 *Eagle:* identified by Sâyaṇa with Târkshya, brother of Garuḍa, who brought the Soma from the moon at Savitar's command.

5 *Âṅgirasa:* a descendant of the Angirasas. *Achievement: vâje:* food, according to Sâyaṇa, *i. e.* oblation. *Lauding: archan:* or, I, Archan, honouring thee to win thy favour.

The Ṛishi is Mṛiḷîka, son of Vasishṭha. The metre is Bṛihatî in stanzas 1—3; Uparishṭâjjyotish or Jagatî in 4; and Uparishṭâjjyotish in 5.

1 *Though kindled:* although thou art already burning fresh fire is added to thee. *To show us favour: mṛiḷîkâya:* this play upon the Ṛishi's name is repeated in each stanza.

4 Agni the god was made the great high-priest of gods.
Ṛishis have kindled Agni, men of mortal mould.
Agni I invocate for winning ample wealth, kindly disposed for winning wealth.

5 Atri and Bharadvâja and Gavishṭhira, Kaṇva and Trasadasyu, in our fight he helped.
On Agni calls Vasishṭha, even the household priest, the household priest to win his grace.

HYMN CLI. Faith.

By Faith is Agni kindled, through Faith is oblation offered up.
We celebrate with praises Faith upon the height of happiness.

2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.

3 Even as the deities showed their Faith against the potent Asuras,
So make this uttered wish of mine true for the liberal worshippers.

4 Guarded by Vâyu, gods and men who sacrifice draw near to Faith.
Man winneth Faith by yearnings of the heart, and opulence by Faith.

5 Faith in the early morning, Faith at noonday will we invocate,
Faith at the setting of the sun. O Faith, endow us with belief.

The Ṛishi is Śraddhâ (Faith) of the family of Kâma (Love). The metre is Anushṭup.

1 Upon the height of happiness: '(who is seated) on Bhaga's head.'—Wilson.

4 *Guarded by Vâyu:* the meaning is not clear.

HYMN CLII.

Indra.

A MIGHTY governor art thou, wondrous, destroyer of the foe,
Whose friend is never done to death, and never, never overcome.

2 Lord of the clan, who brings us bliss, strong, warrior, slayer of the fiend,
May Indra, Soma-drinker, go before us, Bull who gives us peace.

3 Drive Râkshasas and foes away, break thou in pieces Vṛitra's jaws:
O Vṛitra-slaying Indra, quell the foeman's wrath who threatens us.

4 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury.

5 Baffle the foeman's plan, ward off his weapon who would conquer us.
Give shelter from his furious wrath, and keep his murdering dart afar.

HYMN CLIII.

Indra.

SWAYING about, the active ones came nigh to Indra at his birth,
And shared his great heroic might.

2 Based upon strength and victory and power, O Indra is thy birth:
Thou, mighty one, art strong indeed.

The Ṛishi is Ṣâsa of the family of Bharadvâja. The metre is Anushṭup.

The Ṛishis are Indra's Mothers, the consorts of the gods. The metre is Anushṭup.

1 *The active ones:* the Water-goddesses may be meant. The consorts of the gods, according to Sâyaṇa.

2 *Thou, mighty one:* or, O Bull, thou art a Bull indeed.

3 Thou art the Vṛitra-slayer, thou, Indra, hast spread the firmament:
Thou hast with might upheld the heavens.
4 Thou, Indra, bearest in thine arms the lightning that accords with thee,
Whetting thy thunderbolt with might.
5 Thou, Indra, art preëminent over all creatures in thy might:
Thou hast pervaded every place.

HYMN CLIV. Bhâvavṛittam.

For some is Soma purified, some sit by sacrificial oil:
To those for whom the meath flows forth, even to those let him depart.
2 The invincible through Fervour, those whom Fervour hath advanced to heaven.
Who showed great Fervour in their lives,—even to those let him depart.
3 The heroes who contend in war and boldly cast their lives away,
Or who give guerdon thousandfold,—even to those let him depart.

---

4 *Lightning:* or, praise-song, hymn. Sâyaṇa explains *arkam* here by *stutyam:* thy laudable or adorable thunderbolt.

The state of the dead is the subject. The Ṛishi is Yamî, sister of Yama. The metre is Anushṭup.

1 *To those let him depart:* let the spirit of the dead go to the realm of the blessed, to the Fathers who receive offerings of Soma-juice and clarified butter. *Meath:* according to Sâyaṇa, honey, which is offered to the spirits of their ancestors by students of the Atharvaveda, Soma-juice and *ghṛitam* or clarified butter (sacrificial oil) being offered, respectively, by students of the Sâmaveda and Yajurveda.

2 *Fervour: tapas:* literally, warmth, heat; religious fervour, asceticism, austerity, self-denial and abstracted meditation.

4 Yea, the first followers of Law, Law's pure and holy strengtheners,
The Fathers, Yama! Fervour-moved,—even to those let him depart.
5 Skilled in a thousand ways and means, the sages who protect the Sun,
The Ṛishis, Yama! Fervour-moved,—even to those let him depart.

HYMN CLV.

Various.

ARÂYÎ, one-eyed limping hag, fly, ever-screeching, to the hill.
We frighten thee away with these, the heroes of Ṣirimbiṭha.
2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp-horned Brahmaṇaspati and drive Arâyî far away.
3 Yon log that floats without a man to guide it on the river's edge,—
Seize it, thou thing with hideous jaws, and go thou far away thereon.

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4 *Fervour-moved:* or, Penance-rich; filled full of religious austerity. The hymn has been translated by Dr. J. Muir, *O. S. Texts*, V. p. 310, and by Prof. Zimmer, *Altindisches Leben*, p. 416.

The subject or object of the hymn is the averting or removal of Misfortune. Brahmaṇaspati and the Viṣvedevas are also regarded as its deities. The Ṛishi is Ṣirimbiṭha, son of Bharadvâja. The metre is Anushṭup.

1 *Arâyî:* 'the stingy;' the goddess of Distress and Misfortune. *Ever-screeching:* according to Sâyaṇa's explanation of *sadânve;* according to others 'Allied with Dânus, Dânavas, or demons.'

2 *Sharp-horned:* armed with piercing rays of light.

4 When, foul with secret stain and spot, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.
5 Hither these men have brought the cow, have duly carried Agni round,
And raised their glory to the gods. Who will attack them with success?

HYMN CLVI.

Agni.

LET songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him.
2 Agni, the dart whereby we gain kine for ourselves with help from thee,—
That send us for the gain of wealth.
3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.
4 O Agni, thou hast made the Sun, the eternal star, to mount the sky,
Bestowing light on living men.
5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

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4 The meaning of this stanza is not clear. *Maṇḍûradhânikîḥ* and *budbudayâsavaḥ* are difficult words that do not occur again.

5 *These men:* the text has only *ime*, 'these.' According to Sâyaṇa, the Viśvedevas are meant, who have brought back the stolen cattle. But the reference is probably to the sacrifice which the priests are performing.

The Ṛishi is Ketu, son of Agni. The metre is Gâyatrî.

2 *The dart:* 'that army.'—Wilson.

3 *Turn the wheel:* I adopt the reading of the Sâmaveda, *pavim*, instead of *paṇim*. According to the text, the rendering would be: Balm heaven and drive the Paṇi hence.

HYMN CLVII.

Viśvedevas.

WE will, with Indra and all gods to aid us, bring these existing worlds into subjection.

2 Our sacrifice, our bodies, and our offspring, let Indra form together with the Âdityas.

3 With the Adityas, with the band of Maruts, may Indra be protector of our bodies.

4 As when the gods came, after they had slaughtered the Asuras, keeping safe their godlike nature,

5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous godhead.

HYMN CLVIII.

Sûrya.

MAY Sûrya guard us out of heaven, and Vâta from the firmament,
And Agni from terrestrial spots.

2 Thou Savitar whose flame deserves hundred libations, be thou pleased:
From falling lightning keep us safe.

3 May Savitar the god, and may Parvata also give us sight:
May the Creator give us sight.

4 Give sight unto our eye, give thou our bodies sight that they may see:
May we survey, discern this world.

5 Thus, Sûrya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

The Ṛishi is Bhuvana, son of Âptya, or Sâdhana, son of Bhuvana. The metre is Dvipadâ-trishṭup or Trishṭup in half-stanzas.

5 Sâyaṇa explains the second half of the stanza differently:—'then (men) beheld around them the swift descending rain.'—Wilson.

The Ṛishi is Chakshuḥ (Eye), son of Sûrya. The metre is Gâyatrî.

1 *Out of heaven:* 'from (foes dwelling in) heaven.'—Wilson.

3 *The Creator:* Dhâtar.

HYMN CLIX. Sachî Paulomî.

YON Sun hath mounted up, and this my happy fate hath mounted high.
I, knowing this, as conqueror have won my husband for mine own.

2 I am the banner and the head, a mighty arbitress am I:
I am victorious, and my lord shall be submissive to my will.

3 My sons are slayers of the foe, my daughter is a ruling queen:
I am victorious: o'er my lord my song of triumph is supreme.

4 Oblation, that which Indra gave and thus grew glorious and most high,—
This have I offered, O ye gods, and rid me of each rival wife.

5 Destroyer of the rival wife, sole spouse, victorious, conqueror,
The others' glory have I seized as 'twere the wealth of weaker dames.

6 I have subdued as conqueror these rivals, these my fellow-wives,
That I may hold imperial sway over this hero and the folk.

HYMN CLX. Indra.

TASTE this strong draught that gives thee vital vigour: with all thy chariot here unyoke thy coursers.
Let not those other sacrificers stay thee, Indra: these juices shed for thee are ready.

Sachî Paulomî, called also Indrâṇî, the consort of Indra, is also the Ṛishi of the hymn. The metre is Anushṭup. "Literally, this is a song of exultation by *Sachî* over her rival wives; but *sachî* means also an "act," "exploit," and this hymn is metaphorically the praise of *Indra's* glorious acts."—Wilson.

The Ṛishi is Puṛâṇa, son of Viṣvâmitra. The metre is Trishṭup.

2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who knowest all and drink the Soma.

3 Whoso, devoted to the god, effuses Soma for him with yearning heart and spirit,—
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.

4 He looks with loving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.

5 We call on thee to come to us, desirous of strengthening food, of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.

HYMN CLXI. Indra.

For life I set thee free by this oblation from the unknown decline and from consumption;
Or, if the grasping demon have possessed him, free him from her, O Indra thou and Agni.

2 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.

3 With hundred-eyed oblation, hundred-autumned, bringing a hundred lives, have I restored him,

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4 *Who hate devotion: brahmadvishaḥ:* 'haters of Brâhmans,' according to Sâyaṇa.

According to the Index the subject of the hymn is the cure of the disease called Râjayakshma (Consumption or Atrophy). The Ṛishi is Yakshmanâśana (Remover of Consumption), son of Prajâpati. The metre is Anushṭup in stanza 5, and Trishṭup in the rest.

1 *Unknown decline:* some insidious disease, differing from Râjayakshma. Perhaps, as Prof. Zimmer suggests, hypertrophy and atrophy are the two diseases intended. See *Altindisches Leben*, p. 377. *The grasping demon: grâhi:* from *grah*, to seize; a female spirit who seizes men and kills them.

That Indra for a hundred years may lead him safe to the farther shore of all misfortune.

4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Bṛihaspati, Savitar yield him for a hundred!

5 So have I found and rescued thee: thou hast returned with youth renewed.
Whole in thy members! I have found thy sight and all thy life for thee.

HYMN CLXIV. Duḥsvapnaghnam.

AVAUNT, thou master of the mind! Depart, and vanish far away.
Look on Destruction far from hence. The live man's mind is manifold.

2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seeks many a place.

3 When by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.

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4 *For a hundred:* years, understood.

The subject of the hymn is the dissipation of evil dreams. The Ṛishi is Prachetâs, a descendant of the Angirasas. The metre is Trishṭup in stanza 3, Pankti in 5, and Anushṭup in the rest.

1 *Master of the mind:* the spirit of evil dreams is addressed. *Destruction:* the goddess Nirṛiti. *Manifold:* "attentive to various objects, and soon diverted from any regard to evil dreams."—Wilson.

2 *Vaivasvata:* Yama, the son of Vivasvân, who presides over evil dreams.—Sâyaṇa.

4 When, Indra, Brahmaṇaspatī, our deeds are wrongful and unjust,
Prachetâs the Âṅgirasa prevent our foes from troubling us.

5 We have prevailed this day and won: we are made free from sin and guilt.
Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV. Viśvedevas.

GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction,
For that let us sing hymns and make atonement. Well be it with our quadrupeds and bipeds.

2 Auspicious be the Dove that hath been sent us, a harmless bird, ye gods, within our dwelling.
May Agni, sage, be pleased with our oblation, and may the missile borne on wings avoid us.

3 Let not the arrow that hath wings distract us: beside the fire-place, on the hearth it settles.
May it bring welfare to our men and cattle: here let the Dove, ye gods, forbear to harm us.

4 The screeching of the owl is ineffective; and when beside the fire the Dove hath settled,
To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama.

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4 *Prachetâs:* according to Sâyaṇa, Varuṇa, the wise god who is especially connected with his worshippers the Angirasas, may be intended.

The Ṛishi is Kapota (Dove or Pigeon), the son of Nirṛiti (Destruction). The metre is Triṣhṭup.

1 A dove, regarded as an ill-omened bird and the messenger of Death, has flown into the house.

5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle,
Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI. Sapatnanâṣanam.

MAKE me a bull among my peers, make me my rivals' conqueror:
Make me the slayer of my foes, a sovrân ruler, lord of kine.

2 I am my rivals' slayer, like Indra unwounded and unhurt,
And all these enemies of mine are vanquished and beneath my feet.

3 Here, verily, I bind you fast, as the two bow-ends with the string.
Press down these men, O Lord of Speech, that they may humbly speak to me.

4 Hither I came as conqueror with mighty all-effecting power,
And I have mastered all your thought, your synod, and your holy work.

5 May I be highest, having gained your strength in war, your skill in peace: my feet have trodden on your heads.
Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

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5 *With holy verses:* Sâyaṇa takes *ṛichâ* with *stûyamânâḥ*, understood:—(Praised) by our hymn (O gods).

The subject is the Destruction of Rivals. The Ṛishi is Ṛishabha (Bull), the son of Virâj or Ṣakvara. The metre is Mahâpankti in stanza 5, and Anushṭup in the rest.

HYMN CLXVII. Indra.

THIS pleasant meath, O Indra, is effused for thee: thou art the ruling lord of beaker and of juice.
Bestow upon us wealth with many hero sons: thou, having glowed with fervour, wonnest heavenly light.

2 Let us call Śakra to libations here effused, winner of light who joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray to Maghavan the vanquisher of hosts.

3 By royal Soma's and by Varuṇa's decree, under Bṛihaspati's and Anumati's guard,
This day by thine authority, O Maghavan, Maker, Disposer thou! have I enjoyed the jars.

4 I, too, urged on, have had my portion, in the bowl, and as first prince I drew forth this my hymn of praise,
When with the prize I came unto the flowing juice, O Viṣvâmitra, Jamadagni, to your home.

HYMN CLXVIII. Vâyu.

O THE Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.
It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.

2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.

The Ṛishis are Viṣvâmitra and Jamadagni. The metre is Jagatî. Stanzas 1—3 are spoken by the Ṛishis, and 4 by Indra.

1 *Having glowed with fervour:* 'performing arduous penance.'—Wilson.

3 Anumati: Divine Favour personified.

4 *The prize:* the wealth won for you.

The Ṛishi is Anila (Wind), of the race of Vâta. The metre is Trishṭup.

2 *They:* the Waters.

Borne on his car with these for his attendants, the god speeds forth, the universe's monarch.

3 Travelling on the paths of air's mid-region, no single day doth he take rest or slumber.
Holy and earliest-born, friend of the Waters, where did he spring and from what region came he?

4 Germ of the world, the deities' vital spirit, this god moves ever as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

HYMN CLXIX. Cows.

May the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.

2 Like-coloured, various-hued, or single-coloured, whose names through sacrifice are known to Agni,
Whom the Angirasas produced by fervour,—vouchsafe to these, Parjanya, great protection.

3 Those who have offered to the gods their bodies, whose varied forms are all well known to Soma,—
Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.

4 Prajâpati, bestowing these upon me, one-minded with all gods and with the Fathers,
Hath to our cow-pen brought auspicious cattle: so may we own the offspring they will bear us.

The Ṛishi is Ṣabara of the family of Kakshîvân. The metre is Triṣhṭup.

4 *Prajâpati.....hath brought:* may Prajâpati bring, according to Sâyaṇa.

HYMN CLXX.

Sûrya.

May the bright god drink glorious Soma-mingled meath, giving the sacrifice's lord unbroken life;

He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.

2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,

He rose, a light, that kills Vṛitras and enemies, best slayer of the Dasyus, Asuras, and foes.

3 This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.

All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.

4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.

By thee were brought together all existing things, possessor of all godhead, all-effecting god.

HYMN CLXXI.

Indra.

For Iṭa's sake who pressed the juice, thou, Indra, didst protect his car,

And hear the Soma-giver's call.

2 Thou from his skin hast borne the head of the swift-moving combatant,

And sought the Soma-pourer's home.

The Ṛishi is Vibhrâj or Vibhrâṭ (Radiant), the son of Sûrya. The metre is Âstârapankti in stanza 4, and Jagatî in the rest.

The Ṛishi is Iṭa, son of Bhṛigu. The metre is Gâyatri.

2 *Combatant: makhasya:* according to the legend cited by Sâyaṇa, Sacrifice personified, whose head, as he attempted to escape in human form from the gods, was cut off by Indra. See Wilson.

3 Venya, that mortal man, hast thou, for Âstrabudhna the devout,
O Indra, many a time set free.

4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of gods.

HYMN CLXXII. Dawn.

With all thy beauty come: the kine approaching with full udders follow on thy path.

2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones.

3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.

4 Dawn drives away her sister's gloom, and, through her excellence, makes her retrace her path.

HYMN CLXXIII. The King.

Be with us; I have chosen thee: stand stedfast and immoveable.
Let all the people wish for thee: let not thy kingship fall away.

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3 *Venya:* said to be Pṛithu, the son of Vena. See X. 61. 10. *Âstrabudhna:* the son of Astrabudhna. *Set free:* Cp. X. 81. 15.

The Ṛishi is Samvarta, of the family of Angiras. The metre is Dvipadâ Virâj.

2 *Most liberal:* Sûrya appears to be meant. *Rousing the warrior's hymn of praise: jârayanmakhaḥ;* the meaning is uncertain:—'bringing the sacrifice to completion,' according to Sâyaṇa.

3 *As nourishers:* because sacrifice brings the food that nourishes life. *The thread:* of sacrifice.

4 *Her sister's gloom:* the darkness of Night.

The subject is the benediction of a newly-elected king. The Ṛishi is Dhruva (Firm), of the family of Angiras. The metre is Anushṭup.

2 Be even here; fall not away: be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in thy grasp.

3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmaṇaspati, on him.

4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this king of men.

5 Stedfast, may Varuṇa the king, stedfast, the god Bṛihaspati,
Stedfast, may Indra, stedfast, too, may Agni keep thy stedfast reign.

6 On constant Soma let us think with constant sacrificial gift.
And then may Indra make the clans bring tribute unto thee alone.

HYMN CLXXIV. The King.

WITH offering for success in fight whence Indra was victorious,
With this, O Brahmaṇaspati, let us attain to royal sway.

2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who angers us.

3 Soma and Savitar the god have made thee a victorious king:
All elements have aided thee, to make thee general conqueror.

The Ṛishi is Abhîvarta, of the family of Angiras. The metre is Anushṭup.

1 *With offering for success:* 'By the *abhîvarta* oblation.'—Wilson.

4 Oblation, that which Indra gave and thus grew glorious and most high,—
This have I offered, gods! and hence now, verily, am rivalless.
5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be sovran of the folk.

HYMN CLXXV. Press-stones.

May Savitar the god, O Stones, stir you according to the Law:
Be harnessed to the shafts, and press.
2 Stones, drive calamity away, drive ye away malevolence:
Make ye the cows our medicine.
3 Of one accord the upper stones, giving the Bull his bull-like strength,
Look down with pride on those below.
4 May Savitar the god, O Stones, stir you as Law commands for him
Who sacrifices, pouring juice.

HYMN CLXXVI. Agni.

With hymns of praise the sons have told aloud the Ṛibhus' mighty deeds
Who, all-supporting, have enjoyed the earth as 'twere a mother cow.

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4 Cp. X. 159. 4.

The Ṛishi is Ûrdhvagrâvâ, son of Arbuda. The metre is Gâyatrî.

1 *The shafts:* or chariot-poles; here meaning the guiding arms.

2 *The cows:* or, the rays of morning, at whose approach robbers and demons fly.

3 *The Bull:* Soma.

The Ṛibhus are the deities of stanza 1. The Ṛishi is Sûnu (Son), son of Ṛibhu. The metre is Gâyatrî in stanza 2, and Anushṭup in the rest.

1 *The sons:* of the Ṛibhus.

2 Bring forth the god with song divine, bring Jâtavedâs hitherward,
To bear our gifts at once to heaven.
3 He here, a god-devoted priest, led forward comes to sacrifice. .
Like a car covered for the road, he, glowing, knows, himself, the way.
4 This Agni rescues from distress, as 'twere from the immortal race,
A god yet mightier than strength, a god who hath been made for life.

HYMN CLXXVII. Mâyâbheda.

THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.
Sages observe him in the ocean's inmost depth: the wise disposers seek the station of his rays.
2 The flying Bird bears Speech within his spirit: erst the Gandharva in the womb pronounced it:
And at the seat of sacrifice the sages cherish this radiant, heavenly-bright invention.

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3 *Like a car:* perhaps, as Prof. Ludwig suggests, like a chariot which, as the driver is concealed from sight by the canopy, seems to find its way without a guide.

4 *As 'twère from the immortal race:* 'as (well as) from peril caused by the immortals.'—Wilson.

The subject is Mâyâbheda, 'the discernment of *Máyá*, or illusion (the cause of material creation).'—Wilson. The Ṛishi is Patanga (Bird), the son of Prajâpati. The metre is Jagatî in stanza 1, and Trishṭup in the rest.

1 *The Bird:* the Sun. *In the ocean's inmost depth:* in the solar orb, according to Sâyaṇa. *Wise disposers:* 'ordainers (of solar worship).'—Wilson.

2 *Speech:* or song; the morning song of the Sun-bird. *The Gandharva:* the breath of life, according to Sâyaṇa. The ray of the Sun is probably meant.

3 I saw the Herdsman, him who never resteth,
approaching and departing on his pathways.
He, clothed in gathered and diffusive splendour,
within the worlds continually travels.

HYMN CLXXVIII. Târkshya.

THIS very mighty one whom gods commission, the conqueror of cars, ever triumphant,
Swift, fleet to battle, with uninjured fellies, even Târkshya for our weal will we call hither.

2 As though we offered up our gifts to Indra, may we ascend him as a ship for safety.
Like the two wide worlds, broad, deep, far-extended, may we be safe both when he comes and leaves you.

3 He who with might the five lands hath pervaded, like Sûrya with his lustre, and the waters,—
His strength wins hundreds, thousands: none avert it, as the young maid repelleth not her lover.

HYMN CLXXIX. Indra.

Now lift ye up yourselves and look on Indra's seasonable share.
If it be ready, offer it; unready, ye have been remiss.

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3 This stanza has occurred before. See I. 164. 31. *The Herdsman:* the Sun. *Resteth:* or, stumbleth; literally, sinks or falls down.

The Ṛishi is Arishṭanemi (Whose fellies are uninjured), the son of Târkshya. The metre is Trishṭup.

1 *Târkshya:* a personification of the Sun, usually described as a divine horse. Cp. I. 89. 6.

3 *Her lover:* I adopt, with a necessary modification, Professor Pischel's interpretation of the difficult words *yuvatim na śaryâm*. See *Vedische Studien*, p. 106.

The Ṛishis are Śibi, son of Uśinara, Pratardana, king of the Kâśis, and Vasumanâs, son of Rohidaśva. The metre is Anushṭup in stanza 1, and Trishṭup in 2 and 3.

2 Oblation is prepared: come to us, Indra; the Sun hath travelled over half his journey.
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.

3 Dressed in the udder and on fire, I fancy; well-dressed, I fancy, is this recent present.
Drink, Indra, of the milk of noon's libation with favour, thunderer, thou whose deeds are mighty.

HYMN CLXXX. Indra.

O MUCH-INVOKED, thou hast subdued thy foemen: thy might is loftiest; here display thy bounty.
In thy right hand, O Indra, bring us treasures: thou art the lord of rivers filled with riches.

2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.

3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.
Thou drovest off the folk who were unfriendly, and to the gods thou gavest room and freedom.

HYMN CLXXXI. Viśvedevas.

VASISHṬHA mastered the Rathantara, took it from radiant Dhâtar, Savitar, and Vishṇu,
Oblation, portion of fourfold oblation, known by the names of Saprathas and Prathas.

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3 The milk is twice cooked; first matured in the cow's udder and then heated on the fire.

The Ṛishi is Jaya (Victory), son of Indra. The metre is Trishṭup.

The Ṛishis are Pratha, son of Vasishṭha, Sapratha, son of Bharadvâja, and Gharma, son of Súrya, one stanza being ascribed to each. The metre is Trishṭup.

1 *Rathantara:* a name usually applied to certain hymns of the Sâmaveda. The meaning here is uncertain, and the whole stanza is

2 These sages found what lay remote and hidden, the sacrifice's loftiest secret essence.
From radiant Dhâtar, Savitar, and Vishṇu, from Agni, Bharadvâja brought the Bṛihat.

3 They found with mental eyes the earliest Yajus, a pathway to the gods, that had descended.
From radiant Dhâtar, Savitar, and Vishṇu, from Sûrya did these sages bring the Gharma.

HYMN CLXXXII. Bṛihaspati.

Bṛihaspati lead us safely over troubles, and turn his evil thought against the sinner;
Repel the curse, and drive away ill-feeling, and give the sacrificer peace and comfort.

2 May Narâśansa aid us at Prayâja: blest be our Anuyâja at invokings.
May he repel the curse, and chase ill-feeling, and give the sacrificer peace and comfort.

3 May he whose head is flaming burn the demons, haters of prayer, so that the arrow slay them.
May he repel the curse and chase ill-feeling, and give the sacrificer peace and comfort.

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obscure. *Saprathas and Prathas:* meaning, apparently, 'far-extending' and 'extending,' the former referring to the Rathantara and the latter to the Bṛihat, which is also a portion of the Sâmaveda.

3 *Yajus:* the Yajurveda; a sort of sacrificial prayer-book formed out of the Ṛigveda. *Gharma:* warm libation of milk or other beverage.

"The Sûkta refers evidently to technical ritual to which no key is given by the commentary."—Wilson.

The Ṛishi is Tapurmûrdhan (Fiery-head), son of Bṛihaspati. The metre is Trishṭup.

2 *Narâśansa:* Agni. *Prayâja:* part of the introductory ceremony at a Soma sacrifice. *Anuyâja:* a secondary or final sacrifice.

3 *He whose head is flaming: tapurmûrdhan:* Brihaspati or Agni.

HYMN CLXXXIII. The Sacrificer, Etc.

I SAW thee meditating in thy spirit what sprang from fervour and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine offspring, thou who cravest children.

2 I saw thee pondering in thine heart, and praying that in due time thy body might be fruitful.
Come as a youthful woman, rise to meet me: spread in thine offspring, thou who cravest children.

3 In plants and herbs, in all existent beings I have deposited the germ of increase.
All progeny on earth have I engendered, and sons for women who will be hereafter.

HYMN CLXXXV. Aditi.

GREAT, unassailable must be the heavenly favour of three gods,
Varuṇa, Mitra, Aryaman.

2 O'er these, neither at home nor yet abroad on pathways that are strange,
The evil-minded foe hath power:

3 Nor over him, the man on whom the sons of Aditi bestow
Eternal light that he may live.

The deities are the Sacrificer, his Wife, and the Hotar-priest. The Ṛishi is Prajâvân (Prolific), the son of Prajâpati. The metre is Trishṭup.

1 According to Sâyaṇa, the wife is the speaker of the first stanza, the Yajamâna or sacrificer of the second, and the Hotar-priest of the third. Professor Ludwig considers Agni to be the speaker of the whole hymn. *What sprang from fervour:* the results of ardent devotion or *tapas*.

3 The Hotar-priest regards himself as the procreator of all living beings through the efficacy of the sacrifices which he performs: *matsâdhyena yâjena sarvasyotpatteraham sarvajanaheturbhavâmi.*—Sâyaṇa.

The Ṛishi is Satyadhṛiti, the son of Varuṇa. The deities are the Âdityas rather than their mother Aditi. The metre is Gâyatrî.

HYMN CXXXVI. Vâyu.

FILLING our hearts with health and joy, may Vâta breathe his balm on us:
May he prolong our days of life.

2 Thou art our father, Vâta, yea, thou art a brother and a friend:
So give us strength that we may live.

3 The store of Amrit laid away yonder, O Vâta, in thine home,—
Give us thereof that we may live.

HYMN CLXXXVII. Agni.

To Agni send I forth my song, to him the Bull of all the folk:
So may he bear us past our foes.

2 Who from the distance far away shines brilliantly across the wastes:
So may he bear us past our foes.

3 The Bull with brightly-gleaming flame who utterly consumes the fiends:
So may he bear us past our foes.

4 Who looks on all existing things and comprehends them with his view:
So may he bear us past our foes.

5 Resplendent Agni, who was born in farthest region of the air:
So may he bear us past our foes.

The Ṛishi is Ula, of the family of Vâta (Wind). The metre is Gâyatrî.

The Ṛishi is Vatsa, son of Agni. The metre is Gâyatrî.

1 *Bull:* chief and lord, as the indispensable household fire.

2 *Across the wastes:* as the fire that burns the jungle and prepares the ground for cultivation.

5 *In farthest region of the air:* or beyond the firmament, as the Sun.

HYMN CLXXXVIII. Agni.

Now send ye Jâtavedâs forth, send hitherward the vigorous steed
To seat him on our sacred grass.

2 I raise the lofty eulogy of Jâtavedâs, raining boons,
With sages for his hero band.

3 With flames of Jâtavedâs which carry oblation to the gods,
May he promote our sacrifice.

HYMN CLXXXIX. Sûrya.

This spotted Bull hath come, and sat before the mother in the east,
Advancing to his father heaven.

2 As expiration from his breath, his radiance penetrates within:
The Bull shines out through all the sky.

3 Song is bestowed upon the Bird: it rules supreme through thirty realms
Throughout the days at break of morn.

HYMN CXC. Creation.

From fervour kindled to its height eternal Law and Truth were born:
Thence both the day and night, and thence the billowy flood of sea arose.

The Ṛishi is Ṣyena, the son of Agni. The metre is Gâyatrî.

The deity is alternatively Sarparâjñî, the Serpent-queen, Kadrû, who is also the Ṛishi of the hymn. The metre is Gâyatrî.

1 *This spotted Bull:* the Sun. *The mother:* the earth.

3 *The Bird:* the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, or the thirty days of the month.

The Ṛishi is Aghamarshaṇa, son of Madhuchchhandâs.

1 *From fervour:* from the *tapas*, devotional ardour or asceticism of Brahmâ, according to Sâyaṇa. But the meaning here may be 'from warmth.' See X. 129. 3 and Note. *Thence:* from that fervour, or warmth.

2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days and nights, lord over all who close the eye.
3 Dhâtar, the great Creator, then formed in due order Sun and Moon.
He formed in order heaven and earth, the regions of the air, and light.

HYMN CXCI. Agni.

Thou, mighty Agni, gatherest up all that is precious for thy friend.
Bring us all treasures as thou art enkindled in libation's place.
2 Assemble, speak together: let your minds be all of one accord,
As ancient gods unanimous sit down to their appointed share.
3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.
4 One and the same be your resolve, and be your minds of one accord,
United be the thoughts of all that all may happily agree.

The deity or subject of stanzas 2—4 is Samjñânam, Agreement or Unanimity in assembly. The Ṛishi is Samvanana. The metre is Trishṭup in stanza 3, and Anushṭup in the rest.

3 *Common the assembly:* this *samiti* appears to have been a general assembly of the people on some important occasion, such as the election of a king.

APPENDIX.

PAGE ~~218~~ 217, HYMN LXI.

I subjoin a Latin version of stanzas 5—8, and borrow Professor Wilson's translation of stanza 9.

5 Membrum suum virile, quod protentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se retrahit.

6 Quum jam in medio congressu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficie in sacrorum sede effusum emiserunt.

7 Quum pater suam filiam adiverat, cum eâ congressus suum semen supra terram effudit. Tum Dii benigni precem (brahma) progenuerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.

The whole passage is difficult and obscure, and stanza 9 is unintelligible. With regard to the myth of Prajâpati and his daughter, Professor Max Müller says:—"When Kumârila is hard pressed by his opponents about the immoralities of his gods, he answers with all the freedom of a comparative mythologist: "It is fabled that Prajâpati, the Lord of Creation, did violence to his daughter. But what does it mean? Prajâpati, the Lord of Creation, is a name of the sun, and he is called so, because he protects all creatures. His daughter Ushas is the dawn. And when it is said that he was in love with her, this only means that, at sunrise, the sun runs after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches"."—*History of Anc. Sans. Literature*, pp. 529, 530. See Muir, *O. S. Texts*, IV. pp. 46, 47, where stanzas 4—7 are translated.

7 *Vastoshpatim:* Vâstoshpati, the guardian of the house; 'the lord of the hearth (of sacrifice).'—Wilson. The word may be in apposition with *brahma*, prayer.

8 Ille tauro similis spumam in certamine jactavit; tunc discedeus pusillanimis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.

9 "The fire, burning the people, does not approach quickly (by day): the naked (*Râkshasas* approach) not Agni by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might."

Page 332, Hymn CVI.

I borrow Professor Wilson's translation of the omitted stanzas.

5 "You are like two pleasantly moving well-fed (hills) like Mitra and Varuṇa, the two bestowers of felicity, veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).

6 "You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitoṣa destroying (foes), and cherishing (friends); you are bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.

7 "Fierce (Aṣwins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as

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9 *The fire:* according to Sâyaṇa, Râkshasas who consume like fire.

[Sâyaṇa, "like two mighty heroes."] Editor's Note.

over water; extremely strong, like the Ṛibhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.

8 "With your bellies full of the *Soma*, like two saucepans, preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice)."

Page 400, Hymn CLXII.

May Agni, yielding to our prayer, the Rakshas-slayer, drive away
The malady of evil name that hath beset thy labouring womb.

2 Agni, concurring in the prayer, drive off the eater of thy flesh,
The malady of evil name that hath attacked thy babe and womb.

3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,—even this will we drive far away.

4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,—even this will we exterminate.

5 What rests by thee in borrowed form of brother, lover, or of lord,

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The subject is the Prevention of Abortion. The Ṛishi is Rakshobâ (Slayer of Râkshasas), son of Brahmâ. The metre is Anushṭup.

Stanzas 1, 2 are directed against diseases, and 3—6 against evil-spirits which attack women who are about to become mothers.

And would destroy thy progeny,—even this will we exterminate.

6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,—even this will we exterminate.

Page 400, Hymn CLXIII.

From both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.

2 From the neck-tendons and the neck, from the breast-bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.

3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.

4 From thighs, from knee-caps, and from heels, and from the forepart of the feet,
From hips, from stomach, and from groin, I drive thy malady away.

5 From what is voided from within, and from thy hair, and from thy nails,
From all thyself from top to toe, I drive thy malady away.

6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

The deity or subject is the cure of Yakshma or phthisis or consumption. The Ṛishi is Vivṛihâ, son of Kaśyapa. The metre is Anushṭup.

Page 400, Hymn CLXXXIV.

May Vishṇu form and mould the womb, may Twashṭar duly shape the forms,
Prajâpati infuse the stream, and Dhâtar lay the germ for thee.

2 O Sinîvâlî, set the germ, set thou the germ, Sarasvatî:
May the twain gods bestow the germ, the Aṣvins crowned with lotuses.

3 That which the Aṣvins twain rub forth with the attrition-sticks of gold,—
That germ of thine we invocate, that in the tenth month thou mayst bear.

The deities are those mentioned in the hymn. The Ṛishi is Twashṭar, or Vishṇu, the son of Prajâpati. The metre is Anushṭup.

2 *Sinîvâlî:* a lunar goddess, who aids the birth of children. Cp. II. 32. 6.

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6	.....	.....	.....
7	.....	.....	.....
8	Triśirâ.	Agni. Indra.	.....
9	Triśirâ, or Sindhudvîpa.	Waters.	Gâyatrî. 5 Vardhamânâ. 7 Pratishṭhâ. 8,9 Anushṭup.
10	Yama. Yamî.	Yama. Yamî.	Trishṭup.
11	Havirdhâna Âṅgi.	Agni.	Jagatî. 7-9 Trishṭup.
12	.....	.....	Trishṭup.
13	Vivasvân.	The Two Carts.	Trishṭup. 5 Jagatî.
14	Yama.	Yama. The deities mentioned. The Fathers. The Hounds, sons of Saramâ.	Trishṭup. 13, 14, 16 Anushṭup. 15 Bṛihati.

Hymn.	Ṛishi.	Deity.	Metre.
15	Ṣankha.	The Fathers.	Trishṭup. 11 Jagatî.
16	Damana.	Agni.	Trishṭup. 11-14 Anushṭup.
17	Devaṣravâ.	Saraṇyû. Pûshan. Sarasvatî. Waters. Soma.	Trishṭup. 14 Anushṭup. 13 Anushṭup or Purastâdbṛihatî.
18	Saukusuka.	Mṛityu. Dhâtar. Twashṭar. The Pitṛimedha. Prajâpati.	Trishṭup. 11 Prastârapankti. 13 Jagatî. 14 Anushṭup.
19	Mathita, Bhṛigu, or Chyavana.	Waters, or Cows. Agni and Soma.	Anushṭup. 6 Gâyatrî.
20	Vimada, or Vasukṛit.	Agni.	Gâyatrî. 1 Ekapadâ Virâj. 2 Anushṭup. 9 Virâj. 10 Trishṭup.
21	....	.....	Âstârapankti.
22	.....	Indra.	Purastâdbṛihatî. 5, 7, 9 Anushṭup. 15 Trishṭup.
23	....	.....	Jagatî. 1, 7 Trishṭup. 5 Abhisâriṇî.
24	.....	Indra. Aṣvins.	Âstârapankti. 4-6 Anushṭup.
25	....	Soma.	Âstârapankti.
26	.....	Pûshan.	Anushṭup. 1, 4 Ushṇih.
27	Vasukra.	Indra.	Trishṭup.
28	Vasukra's Wife. Indra. Vasukra.	Indra. Vasukra.	....
29	Vasukra.	Indra.	.....
30	Kavasha.	Waters, or Child of Waters.	... .
31	.....	Viṣvedevas.	.....
32	.....	Indra.	1-5 Jagatî. 6-9 Trishṭup.
33	.....	Viṣvedevas. Indra. Kuruṣravana. Upamaṣravâ.	1 Trishṭup. 2 Bṛihatî. 3 Satobṛihatî. 4-9 Gâyatrî.
34	Kavasha, or Aksha.	Dice. Agriculture.	Trishṭup. 7 Jagatî.
35	Luṣa.	Viṣvedevas.	Jagatî. 13, 14 Trishṭup.
36	.....	....	.....
37	Abhitapâ.	Sûrya.	Jagatî. 10 Trishṭup.

Hymn.	Rishi.	Deity.	Metre.
38	Indra Mushkavân.	Indra.	Jagatî.
39	Ghoshâ.	Aṣvins.	Jagatî. 14 Trishṭup.
40	.....	.....	Jagatî.
41	Suhastya.	.....	....
42	Kṛishṇa.	Indra.	Trishṭup.
43	.....	.....	Jagatî. 10, 11 Trishṭup.
44	.....	.....	Jagatî. 1-3, 10, 11 Trishṭup.
45	Vatsaprî.	Agni.	Trishṭup.
46	.....	.....	.....
47	Saptagu.	Indra Vaikuṇṭha.	.....
48	Indra Vaikuṇṭha.	.....	Jagatî. 7, 10, 11 Trishṭup.
49	.....	.....	Jagatî. 2, 11 Trishṭup.
50	.....	.....	1, 2, 6, 7 Jagatî. 3, 4 Abhisâriṇî. 5 Trishṭup.
51	Agni Sauchîka.	Agni. Gods.	Trishṭup.
52	.....	Gods.	.....
53	Agni Sauchîka. Gods.	Agni. Gods.	Trishṭup. 6, 7, 9-11 Jagatî.
54	Bṛihaduktha.	Indra.	Trishṭup.
55	.....	.....	.....
56	.....	Viṣvedevas.	Trishṭup. 4, 6 Jagatî.
57	Bandhu Śrutabandhu, Viprabandhu.	.....	Gâyatrî.
58	.....	The Spirit.	Anushṭup.
59	.....	Nirṛiti. Soma. Asunîti. The deities mentioned. Heaven and Earth. Indra.	Trishṭup. 8 Pankti. 9 Mahâpanktî. 10 Panktyuttarâ.
60	The Gaupâyanas & their Mother.	Asamâti. Indra. Subandhu's Recall to Life. The Hands.	Anushṭup. 1-5 Gâyatrî. 8, 9 Pankti.
61	Nâbhânedishṭha.	Viṣvedevas.	Trishṭup.
62	.....	Viṣvedevas, or Angirasas. Viṣvedevas. Sâvarṇi's Liberality.	1-4 Jagatî. 5, 8, 9 Anushṭup. 6 Bṛihatî. 7 Satobṛihatî. 10 Gâyatrî. 11 Trishṭup.

Hymn.	Ṛishi.	Deity.	Metre.
63	Gaya.	Viṣvedevas. Pathyâ Svasti.	Jagatî. 16, 17 Triṣhṭup. 15 Triṣhṭup or Jagatî.
64	.....	Viṣvedevas.	Jagatî. 12,16,17 Triṣhṭup.
65	Vasukarṇa.	.....	Jagatî. 15 Triṣhṭup.
66	.....	.....	.....
67	Ayâsya.	Bṛihaspati.	Triṣhṭup.
68	.....	.....	.....
69	Sumitra.	Agni.	Triṣhṭup. 1,2 Jagatî.
70	.....	Âprîs.	Triṣhṭup.
71	Bṛihaspati.	Jñânam.	Triṣhṭup. 9 Jagatî.
72	Bṛihaspati, or Aditi.	Gods.	Anuṣhṭup.
73	Gaurivîti.	Indra.	Triṣhṭup.
74	.....	.....	.....
75	Sindhukshit.	The Rivers.	Jagatî.
76	Jaratkarṇa.	The Press-stones.	.....
77	Syûmaraśmi.	Maruts.	Triṣhṭup. 5 Jagatî.
78	.....	.....	1,3,4,8 Triṣhṭup. 2,5-7 Jagatî.
79	Agni, or Sapti.	Agni.	Triṣhṭup.
80	Agni.	.....	.....
81	Viṣvakarman.	Viṣvakarman.	....
82	.....	.....	.....
83	Manyu.	Manyu.	Triṣhṭup. 1 Jagatî.
84	.....	.....	1-3 Triṣhṭup. 4-7 Jagatî.
85	Sûryâ.	Soma. Sûryâ's Bridal. Gods. Soma and Arka. The Moon. Benedictions. Sûryâ.	Anuṣhṭup. 14, 19-21 23, 24, 26, 36, 37, 44 Triṣhṭup. 18, 37, 43 Jagati. 34 Urobṛihatî.
86	Indra. Indrâṇî. Vṛishâkapi.	Indra. Indrâṇi. Vṛishâkapi.	Pankti.
87	Pâyu.	Agni Rakshohâ.	Triṣhṭup. 22,25 Anuṣhṭup.
88	Mûrdhanvân.	Sûrya and Vaiśvânara.	Triṣhṭup.
89	Reṇu.	Indra and Soma.	.....
90	Nârâyaṇa.	Purusha.	Anuṣhṭup. 16 Triṣhṭup.

Hymn.	Ṛishi.	Deity.	Metre.
91	Aruṇa.	Agni.	Jagatî. 15 Trishṭup.
92	Sâryâta.	Viśvedevas.	Jagatî.
93	Tânva.	.....	Prastârapankti. 2, 3, 13 Anushṭup. 9 Pankti. 11 Nyankusârinî. 15 Purastâdbṛihatî.
94	Arbuda.	The Press-stones.	Jagatî. 5, 7, 14 Trishṭup.
95	Purûravâs. Urvaśî.	Urvaśî. Purûravâs.	Trishṭup.
96	Baru, or Sarvahari.	Indra's Horses.	Jagati. 12, 13 Trishṭup.
97	Bhishaj.	Medicinal Herbs.	Anushṭup.
98	Devâpi.	Gods.	Trishṭup.
99	Vamra.	Indra.	.....
100	Duvasyu.	Viśvedevas.	Jagatî. 12 Trishṭup.
101	Budha.	Viśvedevas, or Priests.	Trishṭup. 4, 6 Gâyatî. 5 Bṛihatî. 9, 12 Jagatî.
102	Mudgala.	Indra, or the Mace.	Trishṭup. 1, 3, 12 Bṛihatî.
103	Apratiratha.	Indra. Bṛihaspati. Apvâ. Maruts.	Trishṭup. 13 Anushṭup.
104	Ashṭaka.	Indra.	Trishṭup.
105	Durmitra or Sumitra.	.....	Ushṇih. 2, 7 Pipîlikamadhyâ. 11 Trishṭup.
106	Bhûtâṃśa.	Aśvins.	Trishṭup.
107	Divya, or Dakshiṇâ.	Guerdon.	Trishṭup. 4 Jagatî.
108	Saramâ. Paṇis.	Saramâ. Paṇis.	Trishṭup.
109	Juhû.	Viśvedevas.	Trishṭup. 6, 7 Anushṭup.
110	Jamadagni or Râma.	Âpîs.	Trishṭup.
111	Ashṭrâdanshṭra.	Indra.	.....
112	Nabhaḥprabhedana.	.....	.....
113	Śataprabhedana.	.....	Jagatî. 10 Trishṭup.
114	Sadhri, or Gharma.	Viśvedevas.	Trishṭup. 4 Jagatî.
115	Upastuta.	Agni.	Jagatî. 8 Trishṭup. 9 Śakvarî.
116	Agniyuta or Agniyûpa.	Indra.	Trishṭup.
117	Bhikshu.	Liberality.	Trishṭup. 1, 2 Jagatî.

Hymn.	Ṛishi.	Deity.	Metre.
118	Urukshaya.	Agni Rakshohâ.	Gâyatrî.
119	Lava.	Indra as Lava.	.....
120	Bṛihaddiva.	Indra.	Trishṭup.
121	Hiraṇyagarbha.	Ka.	.....
122	Chitramahâ.	Agni.	Jagatî. 1, 5 Trishṭup.
123	Vena.	Vena.	Trishṭup.
124	Agni. Agni, Varuṇa, and Soma.	Agni. Indra.	Trishṭup. 7 Jagatî.
125	Vâk.	Vâk.	Trishṭup. 2 Jagatî.
126	Kulmalabarhisha, or Anhomuch.	Viṣvedevas.	Uparishtâdbṛihatî. 8 Trishṭup.
127	Kuṣika, or Râtri.	Night.	Gâyatrî.
128	Vihavya.	Viṣvedevas.	Trishṭup. 9 Jagatî.
129	Prajâpati Parameshṭhin.	Creation.	Trishṭup.
130	Yajña.	Creation.	Trishṭup. 1 Jagatî.
131	Sukîrtî.	Indra. Aṣvins.	Trishṭup. 4 Anushṭup.
132	Ṣakapûta.	Heaven and Earth. Aṣvins. Mitra and Varuṇa.	1 Nyankusâriṇî. 2, 6 Prastârapankti. 3-5 Virâḍrûpâ. 7 Mahâsatobṛihatî.
133	Sudâs.	Indra.	1-3 Ṣakvarî. 4-6 Mahâpankti. 7 Trishṭup.
134	Mândhâtar. Godhâ.	Indra.	Mahapankti. 7 Pankti.
135	Kumâra.	Yama.	Anushṭup.
136	Seven Munis: Jûti. Vâtajûti. Viprajûti. Vṛishâṇaka, Etaṣa. Ṛiṣyaṣṛinga.	The Keṣins.	.....
137	The Seven Ṛishis.	Viṣvedevas.	Anushṭup.
138	Aṅga.	Indra.	Jagatî.
139	Viṣvâvasu.	Sûrya. Viṣvâvasu.	Trishṭup.
140	Agni Pâvaka.	Agni.	1 Vishṭârapankti. 2-4 Satobṛihatî. 5 Uparishṭâjjyotis. 6 Trishṭup.
141	Agni Tâpasa.	Viṣvedevas.	Anushṭup.

Hymn.	Ṛishi.	Deity.	Metre.
142	Jaritar. Droṇa. Sârisṛikva. Stambamitra,	Agni.	Trishṭup. 1, 2 Jagatî. 7, 8 Anushṭup.
143	Atri.	Aṣvins.	Anushṭup.
144	Suparṇa, Ûrdhvakṛiṣana.	Indra.	1, 3, 4 Gâyatrî. 2 Bṛihati. 5 Satobṛihati. 6 Vishṭârapankti.
145	Indrâṇî.	Removal of Rival.	Anushṭup. 6 Pankti.
146	Devamuni.	Araṇyânî.	Anushṭup.
147	Suvedâs.	Indra.	Jagatî. 5 Trishṭup.
148	Pṛithu Vainya.	.....	Trishṭup.
149	Archan.	Savitar.	.....
150	Mṛiḷîka.	Agni.	1-3 Bṛihatî. 4 Uparishṭâjjyotis or Jagatî. 5 Uparishṭâjjyotis.
151	Ṣraddhâ.	Ṣraddhâ (Faith).	Anushṭup.
152	Ṣâsa.	Indra.	... .
153	Indra's Mothers.	.....	Gâyatrî.
154	Yamî.	State of the Dead.	Anushṭup.
155	Ṣirimbiṭha	Averting of Misfortune. Brahmaṇaspati. Viṣvedevas.	.....
156	Ketu.	Agni.	Gâyatrî.
157	Bhuvana, or Sâdhana.	Viṣvedevas.	Dvipadâ Trishṭup.
158	Chakshus.	Sûrya.	Gâyatrî.
159	Ṣachî Paulomî.	Ṣachî Paulomî.	Anushṭup.
160	Pûraṇa.	Indra.	Trishṭup.
161	Yakshmanâṣana.	Removal of Phthisis.	Trishṭup. 5 Anushṭup.
162	Rakshohâ.	Against Miscarriage.	Anushṭup.
163	Vivṛihâ.	Removal of Phthisis.	.....
164	Prachetâs.	Dissipation of Bad Dreams.	1, 2, 4 Anushṭup. 3 Trishṭup. 5 Pankti.
165	Kapota.	Viṣvedevas.	Trishṭup
166	Ṛishabha.	Removal of Rivals.	Anushṭup. 5 Mahâpankti.
167	Viṣvâmitra and Jamadagni.	Indra.	Jagatî.
168	Anila.	Vâyu.	Trishṭup.

Hymn.	Ṛishi.	Deity.	Metre.
169	Ṣabara.	Cows.	.....
170	Vibhrâj.	Sûrya.	Jagatî. 4 Âstârapankti.
171	Iṭa.	Indra.	Gâyatrî.
172	Samvarta.	Ushas.	Dvipadâ Virâj.
173	Dhruva.	The King.	Anushṭup.
174	Abhîvarta.	.....	.....
175	Ûrdhvagrâvâ.	The Press-stones.	Gâyatrî.
176	Sûnu.	Ṛibhus. Agni.	Anushṭup. 2 Gâyatrî.
177	Patanga.	Mâyâbheda.	1 Jagatî. 2, 3 Trishṭup.
178	Arishṭanemi.	Târkshya.	Trishṭup.
179	Ṣibi. Pratardana. Vasumanâs.	Indra.	1 Anushṭup. 2, 3 Trishṭup.
180	Jaya.	.....	Trishṭup.
181	Pratha. Sapratha. Gharma.	Viṣvedevas.	.....
182	Tapurmûrdhan.	Bṛihaspati.	.....
183	Prajâvân.	The Sacrificer. His Wife. The Hotar.	.....
184	Twashṭar or Vishṇu.	Benediction of the Embryo.	Anushṭup.
185	Satyadhṛiti.	Aditi.	Gâyatrî.
186	Ula.	Vâyu.	.....
187	Vatsa.	Agni.	.....
188	Ṣyena.	Agni Jâtavedâs.	.....
189	Sarparâjñî.	Sârparâjñî, or Sûrya.	.....
190	Aghamarshaṇa.	Creation.	Anushṭup.
191	Samvanana.	Agni. Unanimity.	Anushṭup. 3 Trishṭup.

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* I follow the classification and arrangement adopted by Professor Ludwig in his Translation The names of many of the deities are repeated in other Sections in accordance with the subjects of the hymns addressed to them. For instance, the great deeds of Indra are related in hymns placed in the Cosmogonical and Mythical Section.

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